





Division - 7

Section

PER BV 2570 .A1 P64 v.8

The Missionary survey









MAY 31 1918

# THE MISSIONARY SURVEY

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Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, Va., under the Act of March 3, 1877.

VOL. VIII

JUNE, 1918

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# It All Counts in Jack's Climb to 50,000 Subscribers

How many readers noticed  
Upon the Honor Roll in the June  
Survey the name of Douglas Church?  
Thereby hangs a tale.

Look at the picture in the corner:  
Every one of those twelve disciples  
Rejoiced in the privilege of securing the  
Subscriptions which put Douglas  
Church

With the elect  
On the Honor  
Roll; and their society is  
Known as The Douglas Hustlers.



Here is what their pastor, Rev. J. A. Armstrong, with pardonable pride, writes about the Douglas Hustlers:

"During their brief existence the Douglas Hustlers have secured 17 subscriptions to our orphanage bulletin and collected and sent two barrels of canned fruit to their orphaned brothers and sisters at Lynchburg. Now they have secured eleven new subscriptions to the Missionary Survey, thereby placing Douglas church on "Jack's" Honor Roll, a feat that their pastor and parents had about decided could not be accomplished.

"They have distributed ten cents to each member from their own treasury with the understanding that these talents are to be invested for God during the summer and at the end of the year the ten cents, together with what it has gained, is to be turned over to their treasurer.

"Some of the older brethren may remember Dr. Thos. E. Peck, having spoken of Douglas Church as his 'Plant-bed.' They will doubtless be gratified to know that the 'plants' are still very actively alive."

Now where is the next lively bunch of young people who will go out after Survey subscriptions and put their church on the Honor Roll by securing an average of one subscriber to every five communicants? Send Jack your report and your picture. We want both in our record.

## Churches Added to the Honor Roll This Month

Carrollton, Ala.  
Fernandina, Florida  
Eatonton, Ga.  
Bethany (Ariel), Miss.  
Lebanon (Learned) Miss.  
Keytesville, Mo.  
Troy (Wilmore), Ky.  
Durham (First), N. C.  
Elkin (First), N. C.  
Franklin, N. C.  
Hebron (Oxford), N. C.

Mt. Olive, N. C.  
Newland, N. C.  
Pleasant Hill (near Charlotte), N. C.  
Wilmington (The Church of the Covenant),  
N. C.  
Fort Mill (Bank's), S. C.  
Drakes Branch, Va.  
Douglas, Va.  
Hampden Sidney, Va.  
Franklin, W. Va.  
Elkton (Clarkton), N. C.



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# AMERICA - A FIELD - A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,  
HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY, LITERARY EDITOR

## OVERCHURCHING QUESTIONED

THE charge of overchurching in America recurs periodically, and is raised by different parties and from various motives. The subject has been somewhat "overworked" in missionary periodicals, but it seems worth while occasionally to give some notice to such a charge.

It is often based upon false premises, by manipulating figures and parading half-truths. Quoting from census reports compiled twelve years ago, the conclusion is reached that there is a church in the South for every three hundred and nineteen of population, and a minister for every four hundred and seventy people. There may be some data seemingly justifying the conclusion; but this is directly in the face of the most reliable statistics, compiled with great care each year from denominational reports by Dr. H. K. Carroll, justly recognized as the ablest expert in the United States on this subject. His figures for 1917 show the number of ministers in this country as 181,808, which, divided into the population of 110,000,000, gives six hundred and five persons to each minister. Dividing the number of churches, 226,609, into the population gives one church for every four hundred and eighty-five persons. This, however, counts 20,955 Catholic priests, 3,138 Christian Science readers, 1,064 Jewish rabbis, 4,460 Mormon elders, as well as Theosophists, Spiritualists, and such cults, which very materially reduces the number of the population to each minister. The only reliable method of calculation is to take the number of ministers and churches in the Federal Council of Churches, and add to their number the evangelical churches not in the Council, and the result would be one minister for about eight hundred and fifty of population, and one church for about six hundred and fifty. If, however, the fact is taken into consideration that some denominations license ministers indiscriminately, and thousands of these ministers, proving unqualified, are not engaged in

preaching but are following secular employments, and that thousands of these churches are merely nominal, having no membership and no preaching, it is very evident that the real spiritual forces of this country would show one minister to about one thousand population, and one church to something like nine hundred. Is this in any sense overchurching? One man could not serve adequately a greater number than these, if he were in the heart of China or in the Dark Continent.

Specious pleading is sometimes employed to prove overchurching in the South, overlooking the fact that the figures include the negroes, whose ambition to preach almost equals the number of the male population that can read and write. As illustrations, Thomas County, Georgia, contains ninety-eight negro churches, about half originating in a split. The neighboring county, Dougherty, contains one hundred and twenty negro preachers. This of necessity reduces the number of population per church and preacher and discredits the contention of overchurching.

The argument for overchurching is notoriously based upon exceptional cases. Among the hundred thousand or more towns of our country, who does not know of some *real cases* of overchurching, as well as apparent cases?

Frankly admitting that there is some overlapping in the home field, due to the infirmities of human nature, and the imperfect state of society, yet it does not exist in such enormous proportions as to be magnified from a molehill into a mountain. One of the chief functions of the Home Missions Council is to reduce overlapping and friction to the lowest terms, and very satisfactory progress has already been made in this direction; but the difficulties of handling the matter are exactly the same as those encountered on the foreign field. The Foreign Mission Boards have divided their territory for the laudable purpose of preventing over-

lapping; and yet we know that one of the largest denominations in the United States refused to enter into the agreement and does not consider itself bound by the arrangement. A bishop of the Episcopal Church returning from a tour of the East, in an address before the Federal Council of Churches in Philadelphia several years ago lamented that friction had not been entirely eliminated in China and the East. Any man who would select these isolated and exceptional cases and base upon them an argument against Foreign Missions would be guilty of gross injustice to our splendid Foreign Mission work. Is it just to employ similar methods to discredit Home Missions?

To argue that weak organizations should be merged is to encourage the violation of the strongest convictions of God's devoted people. Every thinking man is well aware that Baptists compelled to give up their convictions as to baptism, and likewise Presbyterians, would be less interested in propagating principles contrary to their beliefs; and that they would eventually drift into indifference and be practically lost to the campaign for the advancement of the kingdom.

The charge of overchurching depreciates and misrepresents the small churches. They may not show great results, humanly speaking, but they serve as real and high purpose, in the development of character by means of their heroic struggles, as the great city churches containing so many inactive members to "be carried to heaven on flowery beds of ease."

Who does not know that the small rural churches are the source of supply and the moral strength of the more pretentious metropolitan? Dry up the small streams and what becomes of the great river? Railroad officials maintain small branch lines which never become self-supporting, as feeders to the great trunk lines. The denomination which discourages and neglects the small rural churches will eventually have "Ichabod" written upon its portals. It is equally true that these small churches are a source of supply for Foreign Missions; and Home Mission funds expended upon them may never bring them to self-support, but will make them recruiting stations for Foreign Missions, and a large element of support in sending the gospel to the ends of the earth.

## A HYMN FOR TODAY.

"God the all-merciful! earth hath forsaken  
Thy ways of blessedness, slighted Thy word,  
Bid not Thy wrath in its terrors awaken:  
Give us peace in our time, O Lord.

"God the all-righteous One! man hath defied Thee,  
Yet to eternity standeth Thy word:  
Falsehood and wrong shall not tarry beside  
Thee;  
Give us peace in our time, O Lord.

"God the all-wise! by the fire of Thy  
chastening,  
Earth to freedom and truth be restored;  
Through the thick darkness Thy kingdom  
is hastening:  
Thou wilt give peace in Thy time, O Lord.

"So will Thy people, with thankful devotion,  
Praise Him who saved them from peril and  
sword,  
Shouting in chorus from ocean to ocean,  
Peace to the nations and praise to the  
Lord."

## WHY MISSION SCHOOLS.

(A Page From Our Exchanges.)

### EDUCATION A GREAT NEED.

THE chief bane of the mountains is the absence of education and of Christian education at that; and the remedy for the evils that exist, so far as there is a remedy, is to be found in enlightened Christian education. This fact is keenly appreciated by the discerning ones in the moun-

tains, and they eagerly long for the wondrous panacea for their ills. The broad-minded ones will welcome and encourage and aid all efforts made by any church to contribute what it may to the education of the mountains.

"The people of the Appalachians will hear

their own sons as they speak of needed advance and improvements; but they will not listen to strangers. They are too proud-spirited to do so. Education, then, is the best means for reaching comprehensively and collectively our brothers of the mountains. The schools will create the new generation that, as Grady said of the New South, will see 'their mountains showering down the music of bells, as their slow-moving flocks and herds go forth from their folds; their rulers honest and their people loving, and their homes happy, and their hearthstones bright, and their conscience clear.' They will mold public opinion and change time immemorial conservatism, and introduce the best and most wholesome gifts that the modern world can put into church and home and heart.

"The mountain boys need Christian boarding-schools; but more yet do the mountain girls, the future mothers of the new mountains, need them. The bane of isolation and of the Crusoe life has told most heavily on the girls and women. They have suffered most. 'The mountains are a good place for men and dogs, but they are hard on women and horses.'

"The district school may lighten their gloom with the illumination of the three R's, but it is the boarding-school that kindles the light of the outer valley world and the inner Christian life. As the girls come in contact with devoted and cultured Christian women, they are transformed by the education of the heart and mind alike. Their longings are satisfied, their ideals are elevated, and their ambitions are awakened. To many of them the opening up of the new opportunities is like the cleaving of the rock in a thirsty land. And so it is to all the mountain youth that are suffering from a long-time and often insatiable thirst for knowledge—the kind that the boy Lincoln had, while, outstretched on the puncheon floor of his father's cabin, he pored over his well-thumbed book, with the aid of a pine-torch light.—*Royal Service*.

#### DO NOT NEGLECT OUR SCHOOLS.

Dr. John H. Finley, commissioner of education for the State of New York, who recently returned from an educational mission to France, consulted with their leading educators, and the following is a summary of their advice as presented by Dr. Finley:

"Do not let the needs of the hour, however heavily they fall upon the men and women of the day, permit neglect of the defenses of to-morrow. Sacrifice everything to bequeath the spirit that has made the institutions which we would preserve and enlarge in our children. France had no



Children from Our Mission Schools.

time to make plans for else than immediate defense. Her universities were at once virtually emptied of men, when some should have been held in order that they might give a more efficient service later."—*The Presbyterian*.

Over five thousand foreign students from fifty different nationalities are enrolled in American colleges and universities.—*Missions*.

#### EDUCATION IN RURAL DISTRICTS.

Mr. Franklin Lane, Secretary of the Interior, writes of education in the United States as follows: "There is no disguising the fact that we have a most difficult problem in the United States. A majority of our school children are in rural schools. Are our rural schools doing their part in making life in the country desirable? An ambitious people will go where education can be had for their children. The old-fashioned one-roomed schoolhouse, which holds forty or fifty ungraded pupils, having but a single teacher who knows nothing but books, is not a modern institution, though great men have issued from its doors. It may be all that the country can afford where many schools are maintained, but it is not all that the country can afford if schools are grouped and grades instituted. The richest State in the Union has over four thousand schools of this character, wherein the teachers are paid less than competent farm hands.

The teachers, the superintendents and the school boards need leadership; they need an authoritative statement of conclusions

by the wisest and most practical men in the land; they need to be shown the better way."—*United Presbyterian.*

## WHAT OF OKLAHOMA PRESBYTERIAN COLLEGE?

MRS. C. C. ANDERSON.

OKLAHOMA Presbyterian College ranks as one of the junior schools, and can never raise its standard unless it can have another building to provide more room for pupils. Its purpose is to give girls a good practical Christian education.

Dr. and Mrs. Morrison, who have put their all into this school and have also given the best years of their life to this work, have accomplished great things in spiritual results. How many girls have gone out from this school and made the world better by the training received at Oklahoma Presbyterian College! Two are trained nurses, and one of them is at this writing on her way to France. Many homes can testify of the good received through the girls who have been trained there.

One girl deserves special mention. She had an excellent voice and was a strong character. She came, however, from an un-

christian home and for the first few months she seemed to be an "impossible." During a revival in the college she was converted, and a glorious change came over her life. Her fine voice was used for her Lord, and ever and always she was shining for him. She was a faithful president of the Y. W. C. A. in the school, and was greatly missed by faculty and students when her school days were over.

A brilliant future was predicted for her by her many friends. She was offered a position as one of a quartette of Indian girls to tour the country in chautauquas; but she gave this up to nurse a dear sister who was fatally ill.

After her loved one had passed away, she accepted a position in her home school. And she is there now serving in a humbler way than her friends expected, perhaps, but the Father alone knows the wonderful influence of her life upon the many who have been associated with her.

There are many more Indian girls whose lives would blossom just as this girl's did, could they be brought into this Christian college. Few of the needy girls can have these advantages because of lack of funds to pay their way. Already Dr. Morrison takes more girls to work their way than he really can afford. There is work for only ten or twelve girls, but he hasn't the heart to turn away those who long for this training. So every year there are more dependent girls than they have scholarships to support.

Some one who has studied the situation said that fifty scholarships a year, of \$50.00 each, would tide the college over each year. Now, it seems that if one little country church of about one hundred and ten members could give \$50.00, there ought to be forty-nine others who could and would save this college for Oklahoma.

Oh! the need of good Christian schools in this State. Our State institutions are accessible to all because they charge no tuition fees. This makes it difficult for Church schools to compete with them. But in the former the lack of religious training is painfully evident—oftentimes the teachers are warped in their views of the Bible and religion.

So we do need and must keep our one



An Indian Graduate of O. P. S.

Presbyterian girls' school in Oklahoma, where is taught and lived the religion that is pure and undefiled.

Dr. and Mrs. Morrison are discouraged and there is no wonder, because our beloved Church in Oklahoma and elsewhere has not rallied to the support of this institution as they should. Praise and commendation go a long way toward keeping up one's spirits, but financial assistance alone can keep this work going. If Dr.

Morrison leaves the school, the doors of Oklahoma Presbyterian College must close, for who would have the heart to undertake the work if so good a man and so able a financier as he cannot stem the tide?

Pray for, talk for and give something to this worthy work. Let's fill up the cup of these grand people—and God will bless us for the deed.

*Hugo, Okla.*

## A MOMENTOUS EVENT AT HIGHLAND.

MRS. ROSE MARTIN WELLS.

**I**N April of this year occurred an event which marked a decided advance in the history of Highland School, and one which had been ardently desired, and prayed for earnestly. It was the first commencement with real graduates. From time to time different ones of our boys and girls have left us, with a more or less complete high school course, but we have deferred the granting of diplomas until such a time as we were able to build up an accredited school.

When the high school inspector came last November, there were certain conditions which had to be fulfilled to get our school on the accredited list. We passed in so far as the qualifications of our teachers were concerned, and the grade of work we were doing. Our library also was satisfactory. Highland has in the nine years of its existence built up, book by book, a library worth about fifteen hundred dollars. We are still needing the new books dealing with war problems, especially from a religious standpoint, and the new educational and social service books, and the latest high class fiction. The inspector, however, demanded that we be supplied with a much more complete outfit for scientific teaching. Especially must we have a good microscope. Centre College came to our aid and donated one from their laboratory.

We came here nine years ago, and opened school with twenty-five pupils, all told. There was no equipment worth naming, only a cheap unfinished school building and three poor little houses, not deserving the name of cottages, on the grounds. The pupils who presented themselves were aged variously from six to twenty. The oldest, a young man, was able to work somewhat difficult problems in Ray's Third Part, but he read very poorly and could neither speak nor write a single sentence correctly. All the others were still farther behind.

All were utterly undisciplined in mind, and had not the slightest idea how to study. Not one knew that such a thing as a high

school existed, nor any higher institution of learning, neither had any ever seen any secondary text book or heard the name of such a study. Of the number, two possibly had been baptized, not one was a Christian. Every boy, no matter how young, drank whiskey, almost all got drunk at times. Several of the boys also gambled and carried pistols and were grossly immoral. Their dress and demeanor were in accord with their other characteristics, some of the grown boys coming barefoot to school.

It took years of hard labor and struggling against decided opposition to build up a high school. It was a weary time before any pupils became qualified to pursue high school studies. It was more difficult still to create a sentiment in favor of higher education among the parents. Many of them removed their children from school and put them to teaching in the country public schools as soon as they became fairly proficient in the elementary branches. One father of a gifted little girl insisted that a poor man could not permit his children to study anything but the common branches. It took much pressure to induce him to allow her to begin high school work when she had finished the eighth grade.

This same girl graduated with high



Highland College Girls.

honors at the recent commencement, and was awarded a scholarship at a well known college for women. The father is more than willing for her to go, and in fact is now laboring very hard to give all his children a higher education.

The commencement exercises took place April 7th, 8th and 9th, beginning with a sermon by Dr. J. W. Tyler, Superintendent of Mountain Missions. A number of popular war songs, in both English and French, were presented Monday, with the class play, taken from Donald Hankey's popular volume, "A Student in Arms."

The commencement took place in the same poor building, with some improvements, in which we opened school. But it marked a period of vastly changed conditions. One boy, indeed, was one of the same ones who had enrolled on that first day of school nine years ago. But neither he nor any other was the same in any mental or spiritual way as on that day so long ago. All had finished the uniform college entrance requirements. They had written thoughtful English essays. They had made a study of morals and religion of the Romans through Cicero's orations. They sang well, both in English and French. In dress, manners and refinement they were the peers of any.

Every one of the seven boys and five girls was a Christian. Each boy could lead a prayer meeting, most of them have often conducted the chapel exercises at school. Some of them will undoubtedly enter the ministry, one will prepare for medical missionary to the foreign field. Among our graduates this year are two who were formerly in the Clay City Orphans' Home. They are passing out with honor to lives of usefulness. The girls are all active Christian leaders. Two will attend college, the other three enter a hospital training school. One of these while waiting the admission of her class to the hospital, went to assist temporarily at one of the mission points.

Parting with these earnest young people will mean a great loss to the school, but we believe they are going forth strong, capable and clean Christian men and women. Already others are asking for their places in the dormitories.

May Highland School become more and more not only a school where mental attainments and the graces of life are acquired, but above all a place where boys and girls will see Jesus and dedicate their lives in loving service to him.

*The Highland School, Guerrant, Ky.*

## UPS AND DOWNS AT PLUMTREE.

REV. J. P. HALL.

SEVERAL things have somewhat hindered the work this winter, but the record for the year has been progress. Because of the very severe weather, it was impossible to open the elementary schools in January. This has become one of the important features of the work, and the interest of the people has increased until now they are paying one-half of the expense in most of the villages. These schools act as feeders for the main school, and nearly all of the students we have here are boarding students because of the elementary schools which we have planted nearby, in these villages, which are provided with public school advantages for only a short term.

We are going to open the elementary schools now, though we will get only the primary pupils in the summer months. We have engaged Mr. and Mrs. Crane, from Florida; Mrs. Detyns, who has been aiding for a number of years, and a son of Rev. J. A. Bryan, of Birmingham. Some others who have applied have not yet been assigned work.

At the main school, while the war has taken our teachers at two different times, I have kept the work going by teaching

all of the time myself, and by using help from the advanced classes. I have always been able to have a number of young men here for our Home Mission work and to aid in this way. We are right now nearer without than at any time in a number of years.

We have expended this year for farm clearing, fencing and other improvements and all labor \$1,641.09. The farm has furnished food for the school, about one-half the value of the total expense for the session. I have also sold from the farm \$960.00 worth of products, and the provisions have cost \$942.58, but we have on hand enough to carry us through the middle of May. We have spent in all \$4,296.41.

The school has no debt of any kind save a very small current expense account, which will be entirely closed by the first of May.

I do not see anything in the way of our going ahead. It will take time because the work is scattered and because we are depending much on what we can do through the development of the farm and the farm industries. I am perfectly confident that the foundation is already laid for a big work here and through this means.

My plan has been to go ahead trying to get the forest cleared from the farm and put it in cultivation as rapidly as possible with what means we have for that work. The farm is already beginning to pay very well, and this year besides furnishing the table with produce, milk and butter and meat, with grain that we have made into flour and meal, we have sold since the first of September a

little more than \$960,00 worth of cattle, hogs and grain. The dairy will pay, during the summer and early fall months, some \$8.00 or \$9.00 per day. In order to carry this on properly without having to be at the expense of a man to direct it, I have for some time been staying on the farm at night and coming here to my teaching each morning. I have to hustle to do this because the farm is two miles from here and the roads are often very deep in mud.

Later I believe I can give myself more to the inside, but now it is important that the school hold all of this property, and



Dormitory at Plumtree.

that it be developed. I am sticking to the plan and persevering in the effort.

As to the prospects for the next year, I believe them to be the brightest. We are now able to make the school do much to support itself. The pull I have made now for six years has been to try to work this out. I am sure we are on the right track. I believe the boys make better men. It is possible to do this, and in the case of this school the property which the school obtained for this purpose has advanced four times its original value, and I estimate the present value of our property at about \$64,000. The plant is owned by the Synod of Appalachia.

Plumtree, N. C.

## THE TEACHER.

Dear Teacher, patient with our childish ways—  
Teach us the common things of common days:  
While careless hands the dog-eared pages turn—  
Teach us the easy things, so hard to learn.  
The Truth—that needs no learning to declare—  
Pure, white-souled Truth, than noon-day sun more fair;  
And Faith—that midst all doubts and fears and woes,

Sings on the children's lips—"Well, Teacher knows!"  
And Love—that hath ten million times been told;  
Love—that is older than the world is old;  
Love—that will live when all the worlds are dead.  
When these great little lessons have been said,  
Then heaven and earth in one great school will meet—  
Learning old lessons at the Teacher's feet.  
—Robert J. Burdette, in *Pacific Baptist*.

## THE ECHO FROM STUART ROBINSON.

UNKNOWN to Mr. Tadlock, the students at Stuart Robinson decided to publish a school paper. The plans were made by the students, and except for a message from Mr. Tadlock all items of the first issue were contributed by the students.

We give below the leading editorial, also one of the poems. "The Echo" compares favorably with other high school publications, and is remarkable when we consider that when this school was established by Dr. Guerrant not five years ago, it was located in the neediest section of the Kentucky mountains, and has drawn its enrollment from a class of children which had very few school advantages prior to that time.

The students of Stuart Robinson School have decided to publish a High School Magazine. After a great deal of encouragement by the faculty we have elected a staff and gone to work. In as far as we are able to ascertain, this is the first school magazine to be published in this section of the mountains.

Our purpose in publishing this magazine is manifold. The benefit that the students will derive from the work will be very great. The members of the staff will have something in which they may put their English course to practical use. Contributing to the magazine will give them an ambition to put up the best that it is possible for them to produce. By doing this they will develop whatever literary talent they may possess to the utmost.

Again we shall be able to help our principal by affording means of advertisement. The life of our school depends a great deal upon publicity. We must let our friends

know something of what we are doing if we expect them to help us. Through this publication we shall be able to let the people on the outside know what we are doing. The magazine will be distributed widely over the mountains and we may be able to secure more students from among the many friends of the student body.

The education and moral training of our town depends altogether upon our school. In our estimation the greatest thing that we can do for our school is to publish this magazine and make a success of it. By helping the school we are helping ourselves, you and your children. In return we ask that you give us your loyal support by giving us your advertising. If you have nothing to advertise, give us a subscription.

We are very much indebted to our English teacher, Miss Helen Seyle, for her much-needed help and advice; also to Mr. Tadlock for his hearty co-operation.

### A WISH.

Had I Aladdin's lamp and magic ring,  
I'd rub and rub till my rub did bring  
The Genie to my feet; then would I say:  
"Go ye into the world and Wisdom find,  
That eternal spring whence all knowledge

flows,  
That treasure of all mankind!  
Then transport me thence with your  
greatest speed  
That I may drink thereof.  
Then Virtue seek, whom the angels love,  
You will know her by her purity,  
Her kindness, her beauty unsurpassed,  
And bring her to me unreviled.  
Then make me so live that I may die  
Leaving her unreviled, as I found her.

—L. C., '18.

## FROM SOME OF OUR SMALLER SCHOOLS

### BROOKS MEMORIAL INSTITUTE.

MRS. PATSY BRATTON TURNER.

OUR school closed on March 15th, and we had a crowded house, with Dr. Tyler, Mr. and Mrs. Guerrant from Highland, and the workers from Shoulder Blade and Houston present.

Our boys and girls have done splendid work in school this year, and we had quite a number of prizes to award. Testaments were given to two girls for memorizing and reciting perfectly the fourteenth, fifteenth, sixteenth and seventeenth chapters of St. John; and to two other girls for reciting

the Child's Catechism. Lovely Bibles were given to two more girls for reciting the Shorter Catechism. These two learned and recited perfectly both the Child's Catechism and the Shorter Catechism in less than a month. Can you find brighter children than these?

We have had enrolled this year sixty-two pupils, and quite a number of them did not miss a day. One child did not miss a word in spelling during the entire term, and, of course, received a prize.

There has been so much sickness in our community this winter that it has kept me busy night and day sometimes. One dear little boy who has missed only one day from Sabbath school in more than two years has been very ill with pneumonia. He asked his father to carry him to Sabbath school, and when told that he was too sick to be carried out, he asked that his teacher might come to his home and teach the lesson, so he would not have to miss a lesson. Of course, this was gladly done.

Our Sabbath school has been well attended all through the cold winter weather.

We are hoping that next fall we can have an assistant, for one worker cannot begin to do all that ought to be done here, especially through the school term. And money cannot be better invested than in sending teachers to these children who are anxious to learn, for brighter children than some of them are cannot be found.

*Canoe, Ky.*

Speaking of the work of this mission, Dr. Tyler states:

"Such good work has been done at the Canoe Mission and others near by that there were a number of people from the Elsum neighborhood who came to ask the superintendent to go with them to their community and establish a mission Sunday school and day school there. Mr. Dan Tur-

ner and others met with him and earnestly urged that their children might be given the privileges which were denied them. They offered ground and a building and a good promise of self-support for work in this splendid community, some four miles further from the railroad than Canoe, in which there is no Sunday school at all and where the bright children are needing educational opportunities. In a week or two the committee from the community are to report at a conference with the superintendent. Hundreds—thousands—of such opportunities and needs are crying at our doors and if we do not answer them the children of this generation in those sections will suffer.

"What will we do about it? These calls are not sought for by us. Our hands seem full. But they come to us from regions where we have never been and ask us to "Come over and help us." From near by and remoter regions in touch with the work we are doing the people hear of our giving to others what they sorely need and when they see some of our trained children—trained in Sunday school and day school—they begin to inquire and then comes the request with hands that beckon to us as did those from Macedonia to Paul in the long ago. What an opportunity we have in the call to us from the Southern Appalachians. We must seize it."

## PROGRESS AT LEVI.

MISS M. M. AYERS.

**W**E have had a very severe winter, yet an encouraging one. We have not failed to have Sabbath school every week, and Christian Endeavor every Sunday evening at six o'clock, in spite of bad weather. Day school has kept up nicely, considering the distance children had to come, and the sickness.

During the month of February we had an unusual treat, as someone preached for us each Sunday during the month, which was much appreciated.

Our building is fairly on its way to com-

pletion, but we are greatly in need of seats, desks, chair, pulpit, blackboards, lamps, charts, bell for our belfry and song books for our Sabbath school. If God lays it on the heart of any of His children, our readers, to give to this cause, I am sure a rich blessing will follow. "It is more blessed to give than to receive."

We are hoping Dr. Tyler will be with us March 22nd, accompanied by Miss Figures, of Alabama, who comes to labor with us in His vineyard.

*Levi, Ky.*

## THE PAROCHIAL SCHOOL OF MONTGOMERY, FIRST COLORED PRESBYTERIAN CHURCH.

MRS. L. E. CHAMPNEY.

**H**AVING made a special study of our field of labor here, my husband three years ago opened a parochial school in our church. That year eighty-two pupils were enrolled. The next year such a large

number came crying as it were for knowledge that I was compelled to go and assist him, or they would have been turned away and down and out into mischief, sin and evil they no doubt would have gone. With



Parochial School at Montgomery, taken during its first year.

few exceptions these children came from very humble homes, and you can see what a task lay before us.

To uplift and save these poor little ignorant and helpless boys and girls, I am trying to give my best to my heavenly Father who has said, "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me."

Our church building here is small, about 30x70 feet, and into it comes a daily attendance of one hundred and fifteen. If any of you could view us as we thus labor day after day so seriously handicapped for want of better and more spacious quarters, I am sure none could look upon us without "letting the eye affect the heart."

We have only a grammar course of eight grades, and in these grades we have children from five to seventeen years of age. We are using the books in our grades that the city schools use. Last year we conducted a very successful class in sewing, for which out of my own meager means I furnished thread, needles, and cloth for plain sewing. This is what these children need most—plain sewing. This year but little has been done along that line, as all cotton goods are higher. It has been a great regret to omit the class this year, but for lack of materials this part of our work has had to be abandoned. As stated above, many of the children come from very poor homes, hence they are not able

at present prices to furnish their own material. We have the children with whom to work, and I feel that any phase of industrial work could be done, if we only had the means. These things are sadly wanting.

We are trying to teach them to sing, and to love to sing, and some mornings during devotion it is inspiring to hear these hundred or more voices, sometimes in our "Assembly Songs," or the gospel songs, and sometimes our "own melodies." There is one they love especially to sing, and we like to have them sing it.

"I love Jesus, he's my Saviour,  
Jesus smiles and loves me, too."

We also teach the Bible and Catechism, for without them how can a child be what he should be. In most of the homes they have had but little training along any line. Thus from day to day we are trying to erase much that has been written in their very little hearts. So much that they can scarcely see the right.

The school has proven a valuable asset to the Sunday school and church. During a recent meeting a number of these children united with us. Pray for us and our work for the Master, that here in Montgomery may be wrought a mighty and powerful work. These poor little neglected creatures are to be pitied rather than censured, and I cannot but believe that if our white

friends could only know how little of real training these children get in their homes, they would give to this work some of the needed assistance, so that each of these little ones may come out of the darkness of sin into the marvelous light of Jesus Christ.

It is our heart's desire to make of each of these children a Christian, the real true kind, who in this life will shine for Jesus wherever he may be, or whatever his occupation may be; valuable as a citizen, not a burden in the community. It is a work that has to be done at a great sacrifice, but we find joy in helping them. Often it is true of us, as of the young artist of whom we read. Weary and discouraged he fell asleep beside the picture which he had done his best to perfect and complete. The master quietly entered the room, and bending over the sleeping pupil unfolded on the canvas with his own skillful hand the beauty which the worn artist had striven in vain to portray. When we tired and spent

shall lay down earth's toil, our own great Master will make perfect our picture of this work here. From our life's service he will remove every stain, every blemish and every failure. To our life's work and service he will give the brightest lustre and highest honor. Shall we not then bring our best to the one who can make it better?

"So do I gather strength and hope anew;  
For well I know thy patient love perceives  
Not what I did, but what I strive to do,  
And though the full, ripe ears be sadly few,  
Thou wilt accept my sheaves."

Montgomery, Ala.

(In a letter to the Home Mission office Mrs. Champney mentions the need of a sewing machine, for the sewing class of the school. We feel sure that some one has a machine which should be doing splendid service here, and would be if the owner but knew of the need.—*Literary Editor.*)

### "A MESSAGE FROM TEX.-MEX."

MRS. J. W. SKINNER.

**I**N the March number of THE SURVEY, Mrs. H. L. Ross gives an account of her "Saint of the Wash-tub." Lest the readers of THE SURVEY think all the saints reside in Mexico, I want to tell them about our "Madonna de la Cocina," Dona Eugenia Pena. When the Girls' School in Matamoros closed, she came to me, and now after two years, I say what Miss McClelland once said, "I can't run this school without Dona Eugenia, and moreover, I won't." She is the joy and comfort of our hearts. Honest, intelligent, capable, thoroughly dependable, she has stepped under the burden and lifted it from my tired shoulders. Do you wonder I am *spoiled*? I am unregenerate enough to want to stay *spoiled*!

Every morning, Dona meets me in the commissary, and this is a sample of the conversation that takes place:

Nominal Housekeeper: "Well, Dona, what shall we have to-day?"

Real Housekeeper: "Well, Mrs. Skinner, we have meat to-day, and shall it be potatoes, or rice or vermicelli? Then a little tomato gravy with chili for an extra, you know"—with her Mexican shrug.

"And for supper?"

"Beans and puddin' I reckon," or "Beans and molasses," as the case may be.

Said "puddin'" is made sometimes of bread crumbs and raisins with one cup of sugar, sometimes of milk, cornstarch and chocolate, to save molasses, which has advanced in price. Anyone who thinks running a boarding school for even as few as



Dona Eugenia Pena, Madonna de la Cocina.



"Henry" and the trailer which haul the rice and the beans.

twenty-five in war times is easy, ought to try it. When the restriction was first put on sugar and we were allowed to buy about half our usual quota, we told the boys about it and gave them a choice—to use one-half the quantity in cereal and coffee, or to make them as sweet as usual, and do without the rest of the week. They chose the former, and are very cheerful about that as well as the use of cornmeal, bran and rice flour in the bread.

We have never had meat more than three times a week. We have cornbread every dinner except Sunday. We have cut out pie altogether, and serve the cooked fruit without crust. We make "war cake" once a week.

The war has taken its toll from Tex.-Mex. in this way. About a dozen of our best boys were twenty-one or nearing it. They had to register, of course, and not believing that the exemption board would free them from service, became frightened and left for Mexico. So this year we have a small school, but when it comes to feeding, it is a large family.

The personnel of the school and the pervading spirit are good, as well as the intellectual ability of the students. We have three new boys, who came from Mexico in October, not knowing a word of English. Ruben, with less than five months' study, told a story that he read, in his own words in English, catching the spirit of it and leaving out no prominent point. Our two boys, Ruben and Solomon, who are in their second year in Austin College, are leading their classes. Another boy, Octavio, in his second year here, handicapped by poor eyesight, has made four grades in two years.

We find brilliance without application, application without brilliance, and both combined, just as in American schools.

Someone asked me, "Why do you do it? Is it worth while?" My answer was, "They need us and we need them. Can you give a better reason?"

Although this has been a hard year, preceded by a hard year, drouth, few pupils, financial strain, and so on, we will try to do as President Wilson said he would do, "sit tight," and if we "carry on" long enough, we will some day "go over the top" and realize our vision and hope for these Mexican boys. We are striving to lay a firm Christian foundation for the superstructure which those who come after us must surely build.

We have many discouragements, but as surely as the sun is shining behind the clouds, the *en-couragements* follow the *discouragements*, and then we are so ashamed to think we were followers of that gentleman, "Doubting Thomas."

Just before commencement last year, the boys, with the help of their English teacher, Miss Clement, put out the first issue of the "Tex.-Mex. Reflector." It was a credit to the school and came as a perfect surprise to all except the contributors. Since then they have issued two copies, and two more are due before June.

A gentleman from Wisconsin called the other day. He was here the first year, before the buildings were finished. He expressed his pleasure at what we had accomplished in six years, and as a token of appreciation wrote a check for \$200 to buy a small printing press. So the friends of Tex.-Mex. are remembering her in spite of Liberty Loans, W. S. S.'s, and the many other calls on their pocketbooks.

I am often asked, "What do you need most?" I always answer, "Scholarships of one hundred dollars each, most of all; but we can use boxes of clothing to great advantage."

We always have ten or twelve "short panters," so boys' clothing from twelve to fourteen years would be most acceptable. We do not need old silk waists, worn out party dresses, flowers and feathers, red cloth basques made in 1880, nor women's shoes either with straight or run down heels!

We are hoping the war will be over before September, and we can have our usual number of students, if not more. In the meantime, we have closed our back door on old Mr. Pessimism and asked him not to call again, while Mr. Optimism is welcomed at the front and cordially invited in.

*Kingsville, Texas.*

### "TELL ME A STORY."

**S**TORY telling is older than history, but of late years there has been a revival of the art, and consequently a renewed demand for suitable material. Since so many Sabbath schools have adopted the plan of a missionary period each week, suitable missionary stories are eagerly sought. Three splendid collections of stories have recently come to our notice, which it is a pleasure to commend.

"The Pith and Pathos of Frontier Missions," by Dr. Bruce L. Kinney, published by the American Baptist Publication Society, a collection of thirty short stories dealing with Home Missions in the West, price fifty cents, is our first find.

Dr. Kinney is general superintendent of the Midland Division for the American Baptist Home Mission Society, and his name is well known to all interested in Home Missions; but never has he done a more vital bit of work than in collecting these stories, which he states "are neither fiction nor 'based on fact,' but are related in harmony with what actually occurred."

The title is mildly descriptive of the contents. Frontier Missions has lost its glamour for many, but after reading these stories none can question the need of Christian work in the West. Rather the question would be, "Why are we doing so little?"

Back and forth across the West, from Oklahoma to Utah, from Wyoming and Montana to Southern California, we are led, and with a master hand is painted before our eyes, picture after picture showing appalling religious destitution in this Christian land. These stories would be valuable for missionary superintendents in the Sabbath school, for leaders of Missionary Societies who wish incidents to lend force to their plea, to ministers who want illustrations for Home Mission sermons, and for

leaders of Children's Societies. It is a splendid book for Sabbath school libraries, and is recommended to all who are interested in the welfare of America and the advancement of the kingdom.

Primary Mission Stories and Junior Mission Stories, by Margaret T. Applegarth, Board of Publication of the Reformed Church of America, price \$1.00 each, will receive an eager welcome from those who are constantly searching for good missionary literature for children. Miss Applegarth is known as one of the foremost writers for children in America, and these two books represent her at her best.

The Primary Stories are delightful, though so simple that the youngest child would enjoy them. The Junior collection is just as good. Both books deal with both Home and Foreign Missions. The Home Mission stories cover practically all phases of Home Missions, while those on Foreign Missions deal with China, Japan, India, Arabia, Africa and Medical Missions, the Foreign Mission work of the Dutch Reformed Church, as the stories were written at the request of the Committee on Mission Study of that denomination.

The illustrations are particularly effective, and offer splendid suggestions for blackboard work, for anyone with a talent for outline drawing.

As arranged in the book, there is a logical sequence, but with very slight adaptation the stories could be used in any meeting, without regard to order.

Designed originally for use in the missionary period in the Sabbath school, they are equally suitable for use in any Children's Missionary Society, and mothers wishing to cultivate the interest of their children in missions have here an invaluable aid.

### MISSIONS IN THE SABBATH SCHOOLS.

#### OUR FORCE IN THE MOUNTAINS.

**I**N the plan adopted by the General Assembly for the study of missions in the Sabbath schools, June is one of the months assigned to Assembly's Home Missions for the presentation of its work.

In November and again in March the subject of Mountain Missions was studied, and presumably the members of the Sabbath schools are now familiar with the splendid work of the Mountain Mission Department.

No consideration of this phase of the

work would be complete which did not include an acquaintance with the workers who have made this department possible. The lesson for June is to be a lesson on the workers, the men and women who have done and are doing the sacrificial work which has resulted in the development of our Mountain Mission Department.

It is impossible to sketch the life of each, impossible even to mention each one, but the attempt has been made to show some-

thing of the personnel of the force which has done so much to win the mountains of our South for the kingdom of our Lord.

The lesson will be suitable for use during the lesson period on review Sabbath; or it can be subdivided and used during a shorter missionary period on each Sabbath during the month.

We are particularly anxious that secretaries of Assembly's Home Missions co-operate in securing the use of this lesson in the Sabbath schools. A copy will be mailed to all superintendents, and further supply will be sent on request.

## CAN YOU TELL.

1. Why is it necessary to maintain the weak country churches?
2. What imperative need now hampers the development and limits the usefulness of Oklahoma Presbyterian College?
3. What eagerly anticipated occasion has just passed at one of our schools?
4. What well known missionary evidently believes in the doctrine of hard work and the dignity of labor?
5. In what school did two girls make a remarkable record in memorizing the Catechisms?
6. Where is a new mission asked for?
7. In what way has the high price of cotton affected the work at Montgomery Colored Parochial School?
8. Where is the Madonna of the Kitchen to be found?
9. Who is the soldier whose weapons were an axe and a hammer?

## SENIOR HOME MISSION PROGRAM FOR JUNE, 1918.

Prepared by Miss Eleanora Andrews Berry.

### SOWING AND REAPING.

*The seed is the word.—Luke 8:11.*

1. Hymn—Sow in the Morn Thy Seed.
2. Prayer—That our mission schools may continue to be centers of Christian influence, and that every child coming into them may go forth a follower of Christ, eager to serve his Master and his fellow-man.
3. Sowing, Waiting, and Growing, Mark 4:1-9, 26-32.
4. The Need of Sowing.
5. Recitation—The Teacher.
6. Sowing the Seed in Good Soil:
  - (a) In sandy soil;
  - (b) In rich black loam;
  - (c) In the mountains.
7. Reaping the Harvest.
8. Children of the Mission Schools.
9. Roll Call.
10. Prayer—That funds may be available for the enlargement and better equipment of our mission schools, that chil-

dren need no longer be turned away, but that all who come may be welcomed and won; and that consecrated teachers with the missionary spirit may be secured, whose lives shall be constant examples of Christian living.

11. Hymn—Bringing in the Sheaves.

#### Notes:

4. See editorial and exchanges.
6. (a) In O. P. C. and in Tex.-Mex.  
 (b) Parochial School in Montgomery.  
 (c) In the mountain schools.
7. Glean these results from the various articles on the mission schools.
8. See exercise in Junior Department, which could be given by the children of the Junior Band, or some children from the Sabbath school.
9. Answer with name and station of some mission school teacher. See Calendar of Prayer, Committee of Publication, Richmond, Va., price, ten cents.

# THE JUNIORS



## A SOLDIER WHOSE WEAPONS WERE AN AXE AND A HAMMER.

MRS. H. C. BELL.

A WOMAN and two men sat eating lunch by the roadside in the North Carolina mountains. Clouds rolled up and thunder crashed, and they debated as to the best course. Half a mile back lay a little cluster of unpainted houses that was called by the big name Minneapolis. Ahead somewhere after twelve miles or more of hard climbing they would find the little inn where they expected to stop for the night.

"Oh, come on," said the woman as the sun flashed out for a minute. "No one knows where that storm will hit, and besides we can't expect to take a tramping trip and not get wet."

"Wait a minute and you'll see the train go by—look up through that cut," and all three stood staring until the miserable little engine and baggage car and one coach had taken its crooked, shaky self out of sight.

"First train I've seen in two months," said the Lutheran from New York.

"Last one I'm likely to see for two more," answered the Presbyterian from Maryland.

All afternoon they climbed up through the wonders that God had made. Mountain streams rolled down; mountain pines stretched up. Mountain roads, sometimes good, mostly bad, stretched ahead. Mountain farms with cornfields so steep a mule couldn't stand up; mountain homes with families of eight and ten living in one room. Lumber teams passed them; an occasional ox cart crawled by. These were the things that, all afternoon, their eyes rested on near at hand. Then they looked up and on. Everywhere one range behind another filled the horizon. All around peaks stretched up to 5,000 and 5,500 feet.

Night found them still climbing up and finally reaching their long-sought mountain inn. A mountain tramp to see the wonderful scenery—but after all the most wonderful thing they saw was not Grand-

father Mountain nor the mighty hemlocks on Sugarloaf—but the work of a soldier of the Great King.

Fourteen years before they climbed this road on a hot August day in 1913, one man had climbed it. He knew of the little homes. he knew of the children and grown ups who could not read nor write; he knew of whole districts of moonshiners, where no one went to church; he knew of so-called ministers who were as ignorant as their people. He was a little man, with no money, no influence, but he made up his mind to start a school.

To the interested visitor he told how he and a man he hired had with much labor cleared away the pines and built his house that first summer, and how in October he started his school in his sitting room with nine little boys and girls.

Year by year more trees had been felled. more lumber sawed, more land planted. An industrial school, two farms, a day school for the neighborhood, a boarding school for one hundred girls, an electric laundry and lighting plant, all these things this man had brought together. He had a big fight on. His enemies were laziness—big men sat on wood-piles and chewed tobacco while women and children chopped wood and hoed corn. Another enemy was whiskey. Another enemy was ignorance and disease was another. He fought them all. With axe and hammer he built the church and preached the gospel. With axe and hammer he erected the school and fought ignorance. With axe and hammer he carved out a hospital and fought disease.

A jack-of-all-trades he called himself, but the visitors that day called him a great soldier who is making a great fight for his King.—*Tidings*.

(This is one of our missionaries and one of our schools. Who is it?)

## OUR MISSION SCHOOL DOLL.

**T**HIS little happy, go-lucky fellow was born probably about nineteen or twenty years ago. He happened to live in the mountains, but he might as well have been a little Mexican boy in Texas, or



From One of Our Mountain Mission Schools.

an Indian boy in Oklahoma, or a little negro boy in one of the Southern States, for we have mission schools for them, and some for the other little foreigners who have come to live in America.

However, he lived in the mountains, and as his mother was always very busy, and didn't have any conveniences to help her with the housework, and his sisters worked in the fields and helped to "make the crop," no one had time to pay much attention to him and he grew up very forlorn and neglected.

But one summer a strange lady came into the cove, and told of the new school that she was going to start, and he begged so hard that his mother finally said he might go. She patched his ragged overalls, and he went off happily to the school which was going to mean so much to him.

There he not only learned to read and write, but he learned about Jesus, and to recite Bible verses and the Catechism. This school was just a small day school, and they didn't teach the high school branches there, but the teacher inspired him to go on to a boarding school in the same county, and some kind people gave him a scholarship, so he went to the larger school.

There he found things very different from what he had been accustomed to in his own home, and he learned to do all kinds of work. He became a fine Christian boy and helped in the mission Sabbath schools and in the Christian Endeavor Society.

And now he might be anyone of probably fifty boys who are leaving our mission schools this year, going out to a life of useful service, who would have meant only a possible menace to our country, had they not been reached by our missionaries and brought into our schools. Some of them are going to be ministers, some are going to be medical missionaries abroad, and some are going to go very soon to fight for you and for me in Europe. But they will go as Christians and will be in a position to help their comrades, and to uphold the honor of our country and of our King.

## RECITATION.

"We are learning of the needy  
Little children of our land.  
We are finding ways to help them  
In our own dear Junior Band.

"Some of them are in the mountains,  
Some are living at our side,  
Some are little Indian children  
Roaming in the forests wide.

"They are in the crowded cities,  
In the poorest quarters there.  
They are toiling in the factories,  
Breathing foul and tainted air.

"Jesus loves the little children,  
By him was all childhood blest,  
So we're working to deliver  
Children who are sore oppressed."

—From Royal Service.

## CHILDREN OF THE MISSION SCHOOLS.

MOUNTAIN child: I wish you could see the cove I live in, you would think it is lovely, and so it is. Every morning I am up before the sun has gotten high enough to shine into the cove. You see I have three miles to walk to school and I have three miles to walk to school and before I go I must help with the chores. But I would gladly walk farther than that, for I have learned so much in the mission school that I could never have known if the Christian people had not built this school and sent our kind teacher to us. When she says that she loves Jesus we believe her, for she is so much like him.

Indian Child: I am a Choctaw Indian child and my home is in Oklahoma. I keep

very close to my mother and try to do everything she does. When she goes to the spring for water I take my little bucket and bring some, too. One day the missionary lady came and asked my mother to send me to Goodland School. When she spoke to me I just hid my face in my mother's skirt and would not look at her at all. One day my mother took me to the school, after she left me I ran all the way home and got there as soon as she did. Then my mother took me every day and after a while I liked it and went by myself. When my people become Christians they say they are walking in the Jesus road. Now my mother and I are both walking in the Jesus road, and all because you built the school, and sent the missionary lady to us. We love and thank Jesus for putting it into your hearts to do this.



very close to my mother and try to do everything she does. When she goes to the spring for water I take my little bucket and bring some, too. One day the missionary lady came and asked my mother to send me to Goodland School. When she spoke to me I just hid my face in my mother's skirt and would not look at her at all. One day my mother took me to the school, after she left me I ran all the way home and got there as soon as she did. Then my mother took me every day and after a while I liked it and went by myself. When my people become Christians they say they are walking in the Jesus road. Now my mother and I are both walking in the Jesus road, and all because you built the school, and sent the missionary lady to us. We love and thank Jesus for putting it into your hearts to do this.

The Negro Child: You know me, I am with you every day. Sometimes you are kind to me and sometimes you are not. The girls that are kind to me I call "Jesus girls," the girls that are ugly to me I call "white trash." But I am not going to call that last name any more, for my mission school teacher says that it is sinful. I don't want to be no sinner but just a good little black girl. Jesus loves me just as much as he does you, and I want to be like him.

The City Child: I live in a big city and not in a nice part of it, either. My home is in a big tenement house. A tenement house is a large house with ever so many rooms, whole families live in one or two rooms. There are five of us and we live in two small rooms. I worked in a paper box factory and never had time to play and never had much to eat, but things are better now since the city missionary came to our house to see us. She found out that it was against the law for a child as young as I am to work in a factory, so now I go to the mission school and am in her sewing class, and get a good lunch every day. We learn Bible verses and sing "Jesus Loves Me" almost every day. I am sure he does, and I love him for sending teacher to me. Teacher is going to get me work when I am older and learn more in the school. My mother says that I am a better child now that I go to the mission school.—*Royal Service.*



## JUNIOR HOME MISSION PROGRAM FOR JUNE, 1918.

Prepared by Miss Eleanora Andrews Berry.

### THE OTHER LAMBS.

My Jesus, tender Shepherd,  
Is what I always say  
When kneeling down at bedtime  
By mother's side to pray.

I feel my Shepherd's near me,  
And through the blackest night  
I know that in his keeping  
I'm safe till morning light.

But often I remember,  
When I have said my prayer,  
The lambs who still know nothing  
About my Shepherd's care.

To Jesus in the darkness  
This prayer for them I say:  
"Please help the little lost ones  
Who wander far away."

And if I may, dear Shepherd,  
Some day when I'm a man,  
I'd like to help thee find them  
In any way I can."

—The Round World.

### FEEDING HIS LAMBS.

1. Hymn—I Am Jesus' Little Lamb.
2. Prayer—That our mission schools may gather in these lambs belonging to our Shepherd, and keep them safe for him, and may feed them with the Bread of Life.
3. Bible Reading, John 21:1-17.
4. A Soldier Missionary.
5. Children of the Mission Schools.
6. Our Mission School Doll.
7. A Finding Out Game.
8. Recitation—The Other Lambs.
9. Transaction of business.
10. Prayer—That we may each one do our part to help these schools, and that they may continue to be a blessing to our land, and recruiting stations for our Church.
11. Hymn—Saviour, Like a Shepherd Lead Us.

Notes:

4. After telling this story, see if any can tell who he is. If not, appoint someone to write to 1522 Hurt Building to find out, before the next meeting.
7. Tell each child, beforehand, to pretend to be at one of our mission schools. Ask questions to be answered by yes or no, as to customs of living, section of country, color of skin, kind of food eaten, and offer some little reward for the one making the greatest number of correct guesses.
9. Begin to plan now to send a Christmas box to some one of the schools.

### NOBU SAN'S CHESTNUTS.

BY J. B. AYRES.

THEY were Japanese chestnuts, fine, large ones, each one almost as big as a small egg. But before I tell you about the chestnuts, I must tell you something about Nobu San and the kindergarten, because that has something to do with the chestnut story, too.

Nobu San's father and mother did not know much about Jesus, but they knew that the "inspector of education" had said that the kindergarten managed by the Christian missionaries was the best one in the province, so they sent Nobu San to it. Here she learned many things, but I can take time to tell you of only two of them.

One thing was, not to eat between meals. Even cakes and sweetmeats could be eaten at kindergarten only at lunch time, for the teacher said it was bad for the health to eat so often and be nibbling cakes all the time.

Another lesson Nobu San learned was to share her goodies with her little friends.

At lunch time the teacher often said to some child who had something nice, "Don't you want to share with Taro San or Hanna San or some other little friend?" And so Nobu San often shared part of her lunch with some other child, or had a share of some other child's goodies.

Now we come to the chestnuts. Papa brought them home when he came from the office one day. He called Nobu San (of course, he just called, "Nobu, Nobu" because no father calls his own little girl "Miss") and her little brother, Taro, too. Taro was too small to go to kindergarten, but not too little to like chestnuts—or to make a big fuss when he didn't get what he wanted!

Papa made Nobu and Taro sit down properly on the floor, then took from behind

him, where he had hidden it from sight, a bundle wrapped in a square piece of cloth, like a big colored handkerchief—the Japanese call it a furoshiki—which is used for wrapping articles bought at the store.

Papa unwrapped the bundle, saying, "Just see what I've got!" When Taro saw the chestnuts, he shouted and grabbed for them. But papa said, "No, wait," and made him sit down again. Then papa counted the chestnuts, arranging them in two piles and there were ten in each pile. "Now," said he, "this pile is Taro's and this pile is Nobu's."

Taro grabbed his and began eating them at once. But Nobu gathered hers in the skirt of her kimono and took them to her mother. "Here, mother," she said, "please put my chestnuts away for me." So mamma put them in the food cupboard.

"Why, Nobu," said papa, "don't you like your chestnuts?"

"Oh, yes, papa."

"Well, why don't you eat them?"

"Oh, papa, teacher says we should eat only at meal time. So I am saving them till dinner time."

After she had eaten her dinner, Nobu San asked mamma to get her chestnuts, and as soon as Taro (who had eaten all his

chestnuts long ago) saw them, he began. "I want some chestnuts!"

Papa thought, "Now we shall have a scene! Taro will make a row to get Nobu's chestnuts, but it will not be fair to ask her to give him some, for he has already had half."

So he went to the next room to get the cake box, meaning to give Taro a piece of cake or a cookie, to keep him quiet. When he came back he expected to find Taro screaming and trying to get Nobu San's chestnuts away from her—but instead, he saw them both seated quietly on the floor, where Nobu was divinding the chestnuts into two piles. Then she said, "There, Taro, there is your pile," and gave him half.

Papa was too much surprised to say anything, but he made up his mind that he would find out what sort of religion it was that could give a little kindergarten girl such a spirit of self-control and unselfishness. So he went to the missionary and learned of the One who said, "It is more blessed to give than to receive."

Nobu San is a big girl now; and I suppose she has forgotten all about the chestnuts. And I am not sure she will ever know how much her chestnuts had to do with bringing her father to the Saviour.—*Over Sea and Land.*

### "AND A LITTLE CHILD SHALL LEAD THEM."

OME of you Juniors may remember giving the name "The Little Missionary" to a little girl who came out to China a year and a half ago. I wonder if you would like to know about some of her missionary work.

Elizabeth Trent McLauchlin is now two years old. Not long ago her mother and father took her for a walk up the big street. As she is the only foreign child now in this part of the country she created much excitement by her Chinese talk, and drew a crowd everywhere she went, especially among the children. One little girl followed her all the way home. Her mother invited her to come to Sunday school and then told Elizabeth to invite her in Chinese, which she did. At this invitation she said she would come. The next week we went to see her in her home and looked for her at Sunday school the following Sunday, but she did not come. In a few weeks she started and has been coming ever since and studying regularly. Let us pray that she may early in life believe and give her heart to the Master.

For some time we have had a patient in the hospital whom we have been trying to interest in the gospel, but she seemed indifferent and didn't care to learn. She came to see us several times, more par-

ticularly she said, to see Elizabeth Trent.

The day came for her to go home, and when she came to say good-bye I gave her some literature and asked her if she



Elizabeth is giving a flower to a little baby in the Magistrate's house. She went with me to call on his wife. The Magistrate of Sutsien would correspond to our Governor at home.



A Little Missionary.

wouldn't buy a catechism, and in order to get her interested I opened the book and asked Elizabeth if she didn't want to

learn, too. She repeated after me character by character until she had read a whole page.

The woman was so amused and interested at her reading Chinese, which she said could be understood thoroughly that she bought a book to take home with her.

Since this woman's visit she has gotten another one, who was indifferent, to learn a hymn by doing the same way, and we hope she will become more interested. You see, you don't have to be very old to do missionary work in China.

We are praying that the "Little Missionary" may be the means of leading others and some day come back to live and work as a "Big Missionary" among the people whose hearts she has won.

E. W. McL.

## JUNIOR FOREIGN MISSION PROGRAM FOR JUNE, 1918

Arranged by Miss Margaret McNeilly.

### Topic—Mission Schools.

#### WHEN THE MISSION SCHOOL BELL RINGS.

There are weary hearts made glad  
When the Mission School bell rings.  
There are also hearts made sad  
When the Mission School bell rings,  
Because there is not room  
For all that want to come,  
When the Mission School bell rings.

There are games they learn to play,  
When the Mission School bell rings.  
And they learn the "Jesus way,"  
When the Mission School bell rings.  
But still there is not room  
For all that want to come,  
When the Mission School bell rings.

Then there'll be no heavy heart  
When the Mission School bell rings,  
Because you have done your part,  
When the Mission School bell rings;  
And you have made the room  
That all who will may come,  
When the Mission School bell rings.

—M. McN.

Song—Hark, 'Tis the Shepherd's Voice I Hear.

#### Scripture Reading—

My sheep hear my voice and I know them and they follow me.  
In all thy ways acknowledge him, and he shall direct thy path.  
Seek ye the Lord while he may be found.  
Suffer the children to come unto me.  
I had rather be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness.

O taste and see that the Lord is good.  
Now is the accepted time, now is the day of salvation.

Shew me thy ways, O Lord, teach me thy paths.

Cleanse thou me from secret faults.  
Hearken diligently unto me.

Overcome evil with good.

O give thanks unto the Lord, for he is good—his mercy endureth forever.

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my strength and my Redeemer.

Set a watch before my mouth, O Lord.

Prayer.

Minutes.

Roll Call—Answer with the name and location of a mission school.

They learn how to read and sing,  
When the Mission School bell rings.  
Yes, they learn 'most ev'rything  
When the Mission School bell rings.  
But, oh, there is not room  
For all that want to come,  
When the Mission School bell rings.

Oh, children in the homeland,  
When the Mission School bell rings,  
Won't you help with heart and hand  
When the Mission School bell rings,  
So that there will be room  
For all that want to come,  
When the Mission School bell rings?

—M. McN.

Business.  
Collection Song.

Offering.

Récitation—When the Mission School Bell Rings.

Story—How a Castle in Osaka Was Used in An Attack.

Question—What is made in some of the industrial schools of our foreign fields?

Story—Nobu San's Chestnuts.

Song—Selected.

Close with the Lord's Prayer in concert.

#### SUGGESTIONS.

Have the Scripture texts written on the blackboard, and read in concert. Or cut out of cardboard the first letter of each text, writing the text upon it, distribute among the children, as the text is recited let the letter be pinned on the wall in order, spelling Mission Schools.

The letter from Mr. Fulton in the current issue of The Survey will furnish the story of the castle.

From the annual report of Foreign Missions and from recent issues of The Survey may be gotten the necessary items to answer the question.



# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

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## MONTHLY TOPIC—EDUCATIONAL AND INDUSTRIAL MISSIONS.

THE great pioneer foreign missionary of the Church was the Apostle Paul, and the principles upon which he conducted his work, acting as he always did under direct divine leadership, are those which will hold good till the end of time.

One of these principles was that in organizing churches he sought as far as possible to have their official bodies composed of native material. As soon as a band of converts had been gathered in any one place he ordained over them native elders, some of whom were clothed with the function of ruling, and others labored also in the word and doctrine.

In the churches established in Greece, it was usually possible to find for the exercise of these functions men of intelligence and of more or less religious training received through the Jewish synagogue.

In the non-Christian lands where our mission work is carried on our access is usually, first of all, to the masses, instead of to the small element of people of education and culture, and these masses are always steeped in ignorance and poverty. Therefore, if we are to have intelligent native leaders for our mission churches, the necessity is upon us to train them, and this is the fundamental reason for educational missions.

Another characteristic of nearly all non-Christian lands is that manual labor on the part of men is considered disreputable, except for those of the lowest class. To divest the native church of this foolish notion and teach its members the dignity of all honest labor is one reason for industrial missions. Another reason for them is to give native converts who are ostracised and thrown out of employment by their profession of faith an opportunity of employment and thus prevent them from becoming paupers. They also help in improving the general financial condition of the church community and thus hasten the day of self-support.

One effect of missionary educational work has been to stimulate general education in the countries where it is conducted. Both in the Orient and in Latin America well organized educational systems have been established which originally owed their beginning to influences growing out of the mission schools. With unlimited government resources behind them these national educational movements have set standards which the mission schools with their limited resources are finding it more and more difficult to maintain. For this reason missionary education is coming to be more and more conducted on co-operative lines. The Union Girls' School at Hangchow and the Hangchow Christian College, the Union Theological Seminaries at Nanking and in Mexico City, and the Union Medical Colleges at Shantung, China, and at Seoul, Korea, are outstanding illustrations of this co-operative work.

For the same reason in the educational work of the separate Boards there is a strong tendency to the consolidation of existing institutions so as to have a fewer number of them, but with a higher standard of equipment and efficiency. The difficulty of securing a sufficient number of educational missionaries with the special training required by present day conditions is another reason why such consolidation and such co-operative arrangements are found necessary.

In Korea, for instance, private schools giving general education are not allowed to operate unless they maintain a certain standard in respect of physical equipment, number of teachers, salaries paid and subjects included in the curriculum. To conform to this standard in the case of our own mission schools would probably double the present expense upon which they are conducted. It would also require the addition to our missionary teaching force of a number of specially trained teachers whom we would find it difficult, if not impossible to secure. It may, therefore, become neces-

sary for us to consolidate our present school work so as to have only one boys' school and one girls' school within the bounds of our Korean Mission.

As our Mexican Mission is expecting to move to the Southern part of the republic and occupy territory contiguous to that of the Northern Presbyterian Mission as soon as quiet has been restored in that section sufficiently to make it safe for our work, it is probable that the Graybill Memorial Industrial School at Montemorelos will be transferred to some point in the south and conducted in co-operation with similar work of the other mission.

The Committee on Co-operation in Latin America, representing all the different Boards, has some large plans for the development of institutions for the higher education under missionary auspices. Contemplated in these plans are Christian Universities for Mexico, Brazil, Chili and Argentina and Union Theological Seminaries for Mexico City, Rio de Janeiro and Montevideo. As feeders for these universities a number of union colleges will be required. The estimated sum required to carry out this program is about three and a half million dollars. The raising of such a sum for such a purpose twenty years ago would have been considered impossible. At present the indications are that the enterprise may be entered upon with good hope of success, and if the great battle in Flanders in progress at the time of this writing goes as we hope and expect it will go, the campaign for the raising of this fund will be launched in the not distant future. When it is launched we earnestly hope that some of our big-hearted Southern Presbyterian laymen whom God has blessed in their business will feel it to be their duty and privilege to render substantial help to the enterprise.

#### PALESTINE.

REV. G. T. Manley, writing in the *Church Missionary Review*, gives an account of the past and present situation in Palestine as related to the recent expression on the part of the British Government in regard to establishing there a national home for the Jews.

In the sixth century the Emperor Justinian christianized Palestine, which was then a Roman province, very much after the same fashion that Cortez and Pizarro christianized Mexico and Peru; that is to say, he offered the mixed peoples inhabiting the country at that time the alternative of baptism or extermination. A large proportion of the population chose the latter alternative, and the Historian Gibbon states that about one hundred thousand Roman subjects were extirpated in the Samaritan

war, which converted the once fruitful province into a smoking wilderness.

In subsequent centuries Palestine was passed from hand to hand by the Greek, the Persian and the Turk, and has been held under Turkish domination for the last twelve hundred years. Under Turkish domination the land has gone more and more to ruin and desolation, and the task of restoring it to a condition in which its inhabitants can hope to enjoy any degree of material prosperity is an exceedingly difficult one. The Zionist movement, which has undertaken this task, has been given a great impetus by the recent capture of Jerusalem by the Allied forces and by what seems to be the hopeful outlook for the complete expulsion of the Turk.

This movement was founded at Basel, Switzerland, on August 28, 1897, and set forth its aims in the following program:

"The aim of Zionism is to create for the Jewish people a publicly recognized, legally secured home in Palestine, upon a national basis of its own.

"In order to attain this object the Congress adopted the following means:

"1. To promote the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists and men following professions.

"2. To centralize the Jewish people by means of general institutions.

"3. To strengthen Jewish sentiment and national self-consciousness.

"4. To obtain the sanction of governments necessary for the carrying out of the object of Zionism."

Under the auspices of this movement about twenty Jewish colonies have been established in Palestine with an aggregate population of about 10,000 souls, and with financial investments of about \$5,000,000. Under the stimulus and encouragement of recent events an effort is being made, which will probably prove successful, to raise \$100,000,000 among the Jews in all parts of the world, to be used in the restoration of the land and the improvement of industrial conditions. It is probable that in the near future there will be a large immigration of Jews to Palestine from those parts of the world where they are still being oppressed and maltreated.

The problem of Jewish evangelization has hitherto been the insoluble problem of the Christian Church. While it is true that many thousands of Jews have been absorbed into the Church through individual conversions, the Jewish people still remain a separate nation, and as a nation they are

almost wholly non-Christian. If any large proportion of them do find their way back to Palestine and set up a national organization there, the problem of their evangelization will assume an entirely new character. On this subject Mr. Manley, in the article referred to above, writes as follows:

"In view of such a past and present, what must be the aim of missionary work in the Holy Land? It is well to face the cardinal fact that the task is one of supreme difficulty—to redeem the reproach of the past, to break down the clan conception of religion and to win converts filled with the spirit of Jesus. This task puts our Christianity to a severe qualitative test, which can only be satisfied if the missionary witness be pre-eminently spiritual. Our gospel must be proclaimed in the demonstration of the spirit and of power so that even our enemies can distinguish between its regenerating power and adherence to an ecclesiastical system. The message must be accompanied by a new intensity of love, showing itself forth in works of mercy and help, commandingly unselfish and sincere. If the keeping of God's

commandment of love be thus combined with the holding of the testimony of Jesus Christ, the wrath of the dragon may be stirred up as it was in the vision of the seer of old; but if there be apostolic persecution there will also be apostolic success. Were but one convert to result from such preaching, and were he to be martyred, who would say it was not worth while, if his life and death were only like that of Saul of Tarsus? "Jerusalem is as a city set on a hill that cannot be hid"; and if a light sufficiently bright be kindled there, it may be seen afar off, and illuminate the world.

Whether the most favorable place for presenting the gospel be the college class-room or the village dispensary, the need for making known the way of salvation and for spiritual power remains fundamentally unaltered. Whether antagonism in the future proceed from modern cosmopolitan materialism or from ancient traditional prejudice, missionary work in Palestine is likely to remain most difficult. But its difficulty constitutes its challenge: our resources are infinite, let us sharpen the weapons of our spiritual warfare and put our God to the test."

## PERSONALIA.

**A** LETTER from Rev. J. C. Crane, of Soonchun, brings the sad intelligence of the death of his infant daughter, Elizabeth Letitia, aged four months, on March 16th.

The Lord hear the bereaved parents in the day of their trouble; send them help from the sanctuary and strengthen them out of Zion. That he has done so is evident from the father's letter, in which he says: "She was taken sick in the night with pneumonia and left us at 8:00 A. M. God spared the little one much suffering and took her in His arms, that our thoughts and hopes might be set more on things above. Pray for us that the inspiration of her sweet spirit and her presence with us, as well as the chastening may not be unfruitful in our lives, but make us more faithful in these times of strain and stress, of privilege and opportunity, for our fight gives signs of a great victory, and all who have no hope are listening earnestly to our messages.

"The night before we laid her little body away, a heathen also died in the nearest village, and the weird, hopeless wail there made us realize what a rare hope and comfort he is to us. I'm sure the greatest

friends or loved ones at home could not have been more thoughtful or helpful, both at the time and since, to try to heal the wounded hearts and fill the great vacancy in our thoughts and plans. My brother came from Mokpo, and his presence for three days was a great blessing. He says he will write a little notice of the funeral, etc., for THE SURVEY. Almost the whole body of Korean Christians in the local church came and followed to the grave, though the service was conducted in our mother tongue, songs and Scripture references being given them. She was laid in the little lot with the two Coit children, to await his coming in glory. May it not be long.

"We are remembering the Committee these anxious days and pray that faith and prayer may be rewarded with ample supplies for the army of God at the Eastern, Southern and other fronts."

Our readers will remember that Miss Grace Miller went to Africa as a trained nurse about two years ago. A short time after her arrival on the field she was captured and carried into the Camp of Matrimony by Rev. S. N. Edhegard, a



Rev. and Mrs. S. N. Edhegard.

missionary from Sweden, who came to Luebo and has been working with our mission while the disturbed situation connected with their work, growing out of the war, remains. For the present he is for practical purposes a member of our mission, and it is possible that he may become a regular member of it in the near future. Mr. and Mrs. Edhegard were sent to Mbua Matumba, where we expected to open a new station. There has been some hitch in the negotiations with the Congo Government with reference to a concession at this point, which we hope will not permanently interfere with the plans of the mission. Meanwhile there will be no difficulty in finding a place within the bounds of the mission where these friends can do a useful work.

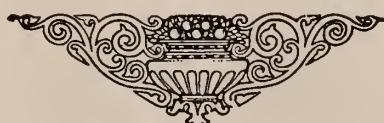
The Executive Committee has recently adopted the policy of having four of the committee meetings during the year set apart as occasions when we would specially invite missionaries at home on furlough to be present, and when the sessions of the meeting would be extended sufficiently to

allow full time for hearing from the missionaries concerning the problems connected with their work. At the April meeting, held on the 23rd of the month, we had with us Dr. Venable and Rev. W. H. Hudson and Miss Sade A. Nisbet, representing the work at Kashung, China, in particular, and the work of the Mid-China Mission in general. The committee greatly enjoyed the visit of these missionaries and was greatly helped by the information and advice which they brought concerning several matters of vital importance to the work. Dr. Venable has been at home for some time on sick leave, and we have been greatly concerned for fear that he might not recover his health sufficiently to admit of his return to the great work which he represents at Kashung Hospital. We were much gratified to know that, under the skillful treatment of Dr. Minor at Asheville, and the tonic influences of the Asheville climate, his health is greatly improved, and we are now not without hope that he may be able to go back in a few months.

Mr. Hudson is at home on a brief visit on account of what is feared to be the last illness of his mother, and expects to return to Kashung in the early summer.

Miss Nisbet has been working in the Kashung Hospital as an employee of the committee and the mission without a regular missionary appointment. She has made herself so indispensable to the work there that the committee was glad at this meeting to give her a full appointment and thus guarantee her permanent connection with the hospital and its work.

Mrs. Motte Martin has arrived in this country and can be addressed at her parents' home in Bunkie, La. Mr. Martin, who came with her as far as London, was detained there on mission business, but is expected to arrive within the next two or three weeks. We are hoping to have these friends with us at the Montreat Conference in August, and the Executive Committee has invited Mr. Martin to preach the Foreign Missions Conference sermon at Montreat if he finds it possible to remain in the country that long before returning to Africa. It is possible, however, that the urgency of the situation caused by the death of Dr. Morrison may require his immediate return to Luebo.



## LETTER TO THE LADIES' BIBLE CLASS, CHARLOTTESVILLE PRESBYTERIAN CHURCH, CHARLOTTESVILLE, VA.

MRS. C. T. WHARTON.

IT is with keen regret that I have been compelled to delay so long in answering your treasurer's letter of May 25th, asking for information about the work of your out-station, Ixodi. Your letter was over three months in reaching me, and found Mr. Wharton and myself itinerating in the Bakuba country with no opportunity for letter writing. Then before our trip was finished I was called to Luebo to act as nurse to one of our missionaries who was ill there—I am in no sense a trained nurse, but our force is so weakened by present impossible traveling conditions that we all must be ready for anything—and when I finally did get home again our local work seemed more pressing than anything else. Will you forgive my long delay, and take this letter as a pledge of regular letters in the future, not more than three months apart?

Your village of Ixodi is a Bakuba village of about four hundred and fifty people, situated some ten or twelve miles west of Bulape on the road to Mushenga, the capital of the Bakuba kingdom. Your evangelist is a young man who has not yet completed his course of training in the evangelists' school, but whom we were compelled to send out as the best trained man available. In spite of this, and the further handicap of a wife who is not yet a Christian, he is doing a splendid work not only in Ixodi but also in two other nearby villages with a combined population of about five hundred. Can you realize a little of what this means? A young man not over twenty-one or twenty-two years of age, not quite two years a Christian himself, alone responsible for bringing the gospel to one thousand people! Will you not pray very earnestly for him, first that his wife may soon be led to Christ that she may indeed be a help-meet unto him; and, second, that his brave young heart may not grow discouraged under the burden of his work, and that God will grant him many souls for his hire.

Now, as to how he works. In Ixodi there is first the early morning prayer service for the villagers. With the first gray streaks of dawn he is out, blowing the horn to call them to prayers. Before the sun is fairly up they have gathered in the little church shed, sung a hymn, listened to the reading of a short passage of Scripture, been led in prayer, and are off to their fields, hunting, or weaving, as the case may be. The average attendance at this service

is about one hundred and fifty. Later in the morning is the day school for the children, followed by the daily catechumen class for those who desire instruction in the fundamentals of Christian faith. At present there is an average attendance of sixty in this class, though none are as yet ready for baptism. In the afternoons your evangelist either visits in the village or is off to one of his out-villages to conduct a service there. December, April, August are vacation months in the day schools and our evangelists try to make a two or three week itinerary into nearby villages during the month. This month, however, Mbanci (pronounced Mbanch) will not make a journey, as there is a great deal of unrest among the Bakuba, and we do not consider it advisable for him to go. Of course, there are always the two regular Sunday services, preaching in the morning and Sunday school in the afternoon, which I had almost neglected to mention. And in this connection I want to mention another handicap common to all our evangelists among the Bakuba. It is that as yet there is not even a running story of the Bible in the Bakuba language—a few parables is all they have. Often the evangelist must for himself translate his text from the Buluba Bible into Bakuba. It is our hope and prayer that within the next year Mr. Wharton, to whom this work has been assigned by the Mission, may be able to complete a running story of the Bible in the Bakuba language. May I ask that you join your prayers with ours for our Father's blessing on this work so sorely needed?

Just a word about the general work of our station and I am done; I fear you are already wearied. As you probably know the work at Bulape, scarcely three years old, was opened primarily to reach the people of the Bakuba kingdom. It is among a people for generations subjected to the power of an absolute despot—their "Lukenga," who is intensely jealous of his power. He sees in the mission a power that breaks the heathen customs and suspicions of his forefathers, and fears the breaking of his own power with his people. The result is that a consistent persecution of our adherents has been begun. It means obstacles in our path, it means suffering and hardship to the native Christians and their families. Yet the only visible result seems to be a determination among our people to be faithful. In one village near the capital, where we have an evangelist,

the people are sleeping in the forest for fear the king's messengers will catch them and carry them off, but they still gather regularly for their daily prayer service. We are not discouraged, but our hearts are burdened with the sufferings of those who are so eager to know the light of God's love, but who must not only undergo persecution themselves, but see fathers, mothers and other relatives persecuted because a child, a niece, a brother is a Christian! And we cannot help but fear that many a weaker heart will fail to heed its impulse to learn

of the Saviour for fear of persecution that may follow. Will you not remember these conditions also as you pray daily for God's blessing on your particular village and evangelist?

My warmest greetings to you all. With our furlough time less than a year off now, I cannot refrain from adding that I hope we may be better acquainted in the near future, and that I may be able to tell you more than I could ever write about our work here.

Bulape. Congo Belge.

## "THERE SHALL IN NO WISE ENTER INTO IT ANYTHING UNCLEAN."

REV. PLUMER SMITH.

**B**EFORE coming to Congo, a good Presbyterian lady said to me, "Oh, I think God will save the heathen, but it is nice for the missionaries to go and civilize them."

Mudmibi, a chief of three thousand people, got mad with a man, tied him to a tree, built a fire under him, then stood and threw knives at him till he was dead.

An eight-year-old slave boy comes to me, saying, "My father, who was a slave, died. My master sold my mother, and now my master has decided to kill me, in fact has nearly starved me." Under threat of being prosecuted for selling a slave, the owner, Cimbalauga, returned the boy to his mother, much to her joy.

A ten-year-old girl came to a missionary, showed him the stripes where she had just been beaten by her father, saying, "My father married me off to a man. Another man came and offered him a little more stuff, so my father called me home and I married husband number two. This has gone on till I have had five husbands. My father is now wanting me to marry number six, but I am disgusted, and when I refused, my father beat me." Your first

impulse is to take a stick and civilize such a father.

Many men marry the wife of their father when he dies, that is the wife who is not their mother. Civilization only makes them worse unless Christianity goes hand in hand with it.

A medal chief, who is a heathen, sends his Christian daughter by force to be the mistress of a white man. Could such a man enjoy heaven?

It is raining. An old heathen or young one gets out his machete, holds it in the attitude of fight, and with, shouts dares God to strike him with lightning.

A small chief near Mutoto did not want our evangelist to teach his people. The chief came to the church and said, "I do not want you to teach my people this God palaver. Who is your God? Who gave birth to Him?"

In one village I was talking to some people when a young man spoke up and said, "Bring out your God so we can see Him."

I was much shocked to hear the Baluba chiefs making their subjects call them "God."

Should these heathen go to heaven methinks they would be very unhappy.

## APPEAL OF THE EAST BRAZIL MISSION.

**T**HE East Brazil Mission resolves once again to appeal to the Executive Committee, and through the Committee to the Church and to the young men in our seminaries, for three men to increase our evangelistic forces. We would enforce our appeal with the following considerations:

(1) The field of the East Brazil Mission is larger than the State of West Virginia. Not being so well served with railroads,

it is much more difficult to cover the field.

(2) The field has a million or more inhabitants, is part of the most populous State of Brazil, and has about a fourth or fifth of the population of this State, and one-twentieth of the population of the whole country.

(3) The field is open, as never before, to the entrance of the herald of good tidings. Urgent calls come constantly to all of our workers.

(4) We have been asking year after year, but in vain, for reinforcements for this great branch of work; our missionary evangelistic force is weaker now than at any time since the work was begun more than twenty years ago; and all other missions have had re-

inforcements in evangelists since we had help.

In view of these things, we issue once again our appeal to the Committee, to the Church and to the Church's Lord, praying that he will thrust forth laborers into the harvest.

## WORK FOR GOVERNMENT SCHOOL STUDENTS.

REV. J. L. STUART, D. D.

**T**HIS letter will be an attempt to write for once on something besides the seminary. And it will be comparatively easy, as it happens, for we have a Southern Presbyterian—the son of one of the seminary professors—who is doing things in another sphere. Mr. Frank Price came to China after his college graduation to teach in the Nanking Children's School. Meanwhile he was induced to stay another year before beginning his seminary studies, to open up work among government school students, a task for which he seemed in every way peculiarly qualified. Events are justifying this anticipation. He has associated with him a splendid young Chinese, "Peter" Lin, who after his conversion in a military college, where he was taking highest honors, was so mastered by a passion for leading his fellow-students to Christ, that he has cheerfully abandoned his career in order to enlist in the Christian army for its developing drive against the students of China.

Thus far the work has been largely preparatory—forming contacts, overcoming prejudice, which is deep-seated and general. But even now, there is much progress of a more positive quality. There are Bible classes in seven of the eight schools for male students in the city, with one hundred and twenty students enrolled. There are twenty-two Christians, most of whom have reached their decision this fall. In the naval college one young man has, through ridicule and persecution, formed a nucleus of those who meet weekly with quite exceptional enthusiasm. In the Teachers' College a resolute little band of eight meet weekly on the campus in the dark to pray and plan for personal work. Largely as a result of this quiet, systematic effort, there is a rapidly increasing membership in the Sunday morning Bible classes of this college.

As the president and several professors in the Teachers' College are Christians, there is naturally a distinctly different attitude of open friendliness in this large and supremely important institution. This accentuates the strategic advantage of direct

work for teachers. One or two such classes have already been formed, notably one in English maintained for more than a year by another Southern Presbyterian during his period of language study, Rev. Lewis Lancaster. One of these teachers has already been won for Christ, and others are interested. The writer has a new class forming to be taught in Chinese.

On New Year's Day (Western calendar) a unique event is planning. There will be a program in which students from each school will perform one number, music, jokes, speeches, etc. The admission fee will be for poor relief, also under direction of the Inter-school Association. Thus the first organized movement of these students is in the truly Christian spirit of social service, just as the organization itself, and the suggestion for this effort came from Christian sources. Other wholesome activities, as in athletics, are in view.

On the first Sunday in January there will be a meeting for Christian students, in which this little group of first fruits from government schools will for the first time come in contact with one another, and with the large number in mission schools, with the enlarged vision and *esprit de corps* that this experience ought to bring them. It might be added in this connection that from the beginning every effort is being made to relate these men to the Church.

At this writing three men in one school who have decided to be Christians are meeting with violent opposition from their fellows, supported by the faculty, and may even be expelled. They are willing to bear the persecution, and hope they can continue in the school partly in order that they may prove the benefit of their Christian faith.

Another field of effort is among the American returned students. There are over forty in Nanking, all in positions of commanding influence. Their friendly attitude can be evidenced by a reception they gave last week to all the Americans of the city. No effort was spared to make the entertainment a success, though the spirit which prompted it and their cordial man-

ner toward us, were the most gratifying features. Every one of these men has been linked up to some missionary home in which he is to be made specially welcome, and where we hope more than one can be helped toward a personal faith in Christ. The potential influence for the Christian movement in such men is incalculable.

Though writing of government schools, I cannot resist getting in one word at the end about the seminary! Frank Price and

his associate have been given a group of selected seminary men, who work under their direction. These men themselves are thus being given some conception of the possibilities among this class and of the methods for reaching them. This will illustrate the aim of the seminary to keep its students in vital contact with evangelistic effort during their theological studies.

*Nanking.*

## MEDICAL WORK IN KASHING.

MRS. W. H. VENABLE.

I. Medical mission work exists for the sake of relieving suffering. Matt. 15:30.

Old Mrs. Loh, totally blind for six years, was brought to the Kashing hospital. Only those who have lived in China can realize how helpless she was. Cataracts were removed from both eyes, and she lived a useful, happy life for many years.

Mr. Dzen, a business man with a dependent family, was suffering with a painful internal malady, which would soon have ended his life. He came to the Kashing hospital, had an abdominal operation, and went home a happy, well man. He lived for years, always happy and grateful for his recovery.

Old Mrs. Tse came to us apparently on the brink of the grave, suffering with an internal tumor. She had a family of orphan grandchildren dependent on her ministry, and, oh, how she wanted to live! The doctor shook his head. There was small hope, but he would do his best. She is now a well woman and, oh, so happy! Not only able to care for her family, but also able to attend the mission chapel services regularly and study God's word. There are hundreds like these relieved in our mission hospitals every year.

II. Medical mission work exists as a direct evangelistic agency.

Mrs. Dzen was a great sufferer. She belonged to a wealthy family of the scholar class, and there were two objections to bringing her to the mission hospital. First, her mother thought she would never come out alive. Second, that she and her mother would be compelled to listen to the "Jesus doctrine," which was distasteful to high class folks, who worshipped Confucius. She suffered so, though, that finally they braved the consequences, and she came to the hospital to find complete healing. The mother stayed with her and said afterwards that the first time she heard the "Jesus doc-

trine" the words were good to her and found a welcome in her heart. She was converted, but, oh, what a commotion it made in the family! Mr. Kuh, the husband, said he would leave her, if she joined the Jesus Church, and he did. He went to a distant province, where his brother was a district official, and stayed for months. The wife carried a sorrowful heart, but we advised patience and prayer. Finally, he came home at the time of the revolution, realizing that a real republic meant freedom of religious thought. He came to see his wife baptized. She immediately established the family altar in her home. When our school bell struck six in the evening, she called together children and servants for a hymn, Scripture reading and prayer. Her husband remained without and aloof. Finally, he came in to listen, and before long became a humble learner with his wife as teacher. Later he was baptized and became a useful elder. The two became our most useful church members, bringing in some members of the family and preaching Christ to all who would listen. Last winter they were taken from us, dying within a week of each other, and we mourn their loss greatly. Hundreds are thus brought into the Church through our mission hospitals.

III. Medical mission work exists for the purpose of training native doctors and nurses.

We have often spoken of Drs. Lu and Wu, who were for ten years students and helpers in the hospital. Dr. Lu is now in charge of a mission hospital built and supported by the Northern Presbyterian Mission near Ningpo. This hospital is used as a direct evangelistic agency. Dr. Wu went back to his native city, where the gentry (all but one non-Christian) built him a modern, well equipped hospital at a total cost of \$30,000, Mexican. The hospital is up-to-

date in every respect, Dr. Wu even planning to buy an X-ray plant.

Best of all, Dr. Wu and his wife are earnest Christians, and the hospital is run as a Christian hospital, the evangelistic work being a prominent feature.

The former Nanking Medical School, now merged in the Tsinan School, is turning out Christian doctors, who will work for the uplift of China.

Mrs. Yang was a timid, shrinking Chinese woman, who left her husband on account of his cruelty. Her outlook on life was hopeless from a Chinese standpoint. When she came to us to study nursing, she was so timid that the sight of blood would make her faint. We almost despaired of ever seeing her become the ideal nurse with the calm mind and the steady nerve. After being with us six years she got her diploma, and when we were sent home suddenly, she was put in charge of the other student nurses and of all the nursing work in the woman's ward. She is not only a good nurse, but a lovely Christian. It was she who was in charge of the nurse who had just undergone an operation, and was lying in the room next to the room where Miss Corriher was almost burned to death. Both nurses thought they would surely be burned to death and knew that the sick one could not be moved. In the excitement their presence in the room seems to have been forgotten, and no one came to rescue them. Mrs. Yang, not being strong enough to carry the sick one out, with a courage worthy of

all praise, gently forced the patient back in bed, saying, "I will not leave you; we will die together." Fortunately, the fire was soon gotten under control.

At present we have eight Christian girls studying nursing in the hospital.

IV. The Church at home has never adequately equipped the mission hospitals in China. No hospital has ever had a staff large enough to meet the ordinary demands of the work efficiently.

What is the matter with our Southern Presbyterian Church that so many are offering for Red Cross work in France and so few—or none at all—are enlisting under the cross of Christ for work in China? Red Cross work in France promises hard work, but a large measure of earthly fame and glory. Medical work in China means a hard life, with no fame or glory on earth, but a wealth of joy now and untold glory in the life hereafter. The Allies are calling for and getting men and means sufficient to gain peace for the world. Shall we for lack of men and means bring shame to the Captain of our salvation, who for two thousand years has been saying, "Go forward"?

If we, in behalf of China, should call for the doctors and nurses deemed necessary for one hospital unit for France, the Church would be appalled at our temerity. Are we asking too much, when we ask for one doctor and one nurse for the hospital unit at Kashing?

## QUO VADIS.

Peter, outworn  
And menaced by the sword,  
Shook off the dust of Rome;  
And, as he fled,  
Met one, with eager face,  
Hastening cityward.  
And, to his vast amaze,  
It was the Lord.

"Lord, whither goest Thou?"  
He cried importunate.  
And Christ replied—  
"Peter, I suffer loss.  
I go to take thy place,  
To bear thy cross."

Then Peter bowed his head,  
Discomforted;  
There at the Master's feet,  
Found grace complete,  
And courage, and new faith,  
And turned—with Him,  
To Death.

So we—  
Whene'er we fail  
Of our full duty  
Cast on Him our load—  
Who suffered sore for us,  
Who frail flesh wore for us,  
Who all things bore for us—  
On Christ the Lord.

—JOHN OXENHAM.

## WHAT I SAID TO MY FIRST HEATHEN CONGREGATION.

REV. H. KERR TAYLOR.

I WANT to tell you of my first effort to preach the gospel to the Chinese in their own language. For the good part of a year now we have been studying Chinese;

each day we work at it, for none of these people know English. My experience came about in this way.

I went into the hospital chapel the other

day with one of the older missionaries who was to preach. The hospital is arranged so that the hundreds of sick and otherwise troubled people that come for treatment every afternoon have to come through the chapel. They are called out of this room in batches of ten and are treated; after one batch is treated another batch of ten is called. You can't get into the hospital without going through this chapel. While the people are waiting to be called some of our workers preach to them of Jesus, the Healer of men's souls.

The missionary I went in with insisted on my talking to the crowd, but I didn't know how far I could get in Chinese, and so rather protested. However, he told the crowd I was going to preach, and I got up and did the best I could. At home I had often asked myself what I would preach to people who did not know about Christ. What would you tell them? This is about what I said:

I asked the people, after a few introductory remarks, what they thought these missionaries out here had come out here for, leaving their fathers and mothers, sisters, friends and comfortable homes, all to live as strangers in a foreign land. Then, of course, I told them that only one thing brought them: the name of Jesus. Then I went on to tell them who Jesus was—God's

only and dearly loved Son, who left *his* Father, his home, his glory to come down here, and why?—simply to save us men who otherwise were forever lost. Then I went on to say what Jesus did: that he gave his life, bore our sins, and thus because of what he had done we could trust him before God, trust his merit (the Chinese do everything by a middle-man), and thus we could be saved. Also, I said that when they buried him he did not remain there, but rose again, and that because he did this we—our fathers, mothers, sisters and brothers, all who trust him—will rise also and live forever with him.

Just here a hospital assistant put his head in the door and called for the next batch of patients, so I stopped and turned the rest of the meeting over to my friend.

I don't suppose I'll ever forget this first congregation of real heathen. The rows of brown faces looked up at me, some of them interested, some of them curious, some of them absolutely blank—some of them actually yawned! I hope and pray the Lord put it into some of their hearts to believe. I can see right now that the joy of the missionary life comes from the feeling I've done what I could, what the Lord told me to do. It will be uphill work, but there's joy in it.

*Tsing Kiang Pu, China, Feb. 6, 1918.*

### LETTER FROM REV. T. L. HARNSBERGER.

FOR some time I have been planning to write you and send you some pictures of Taichow, but have been hindered hitherto in many ways, so that what I had intended you should have for the Christmas time will reach you rather late.

My work has been intensely interesting this autumn. I have been at Taichow station only a very little of the time. Having a small houseboat, I traveled around to all of the other out-stations where we have some kind of a building to preach in, and as far as possible we try to have a Chinese

preacher at each one of the chapels now opened. During the month of November I was at my home only five days of the month, and December found me at home only three days. So that you may see how my whole time has been spent out with the thousands of people everywhere doing the raw work of pioneer preaching. It is intensely interesting work, though hard and difficult. Everything is against one trying to open up these new places and get folks interested in the gospel. The initiative is all one's own. There are no friends to help you get a start. Those you preach to never heard that there is a true God, and they know absolutely nothing about God or Jesus. Where and how would you begin if you met one soul like this? How would you feel in America if every soul you met never knew anything at all about Jesus? A man asked me what my honorable business was. I told him I was "a preacher of Jesus." We talked for half an hour and he never did understand what I was doing, and finally asked me if I belonged to the same firm that came from Nanking to buy hogs. I have lived with the Chinese a great deal during the last three years and have spent no little thought trying to work



Class of Sunday School Boys at one of our Chapels, on one of those "Specially fine days."

out the best way possible to present my heavenly Father's love to them in such a way that the masses could grasp some idea which would be real light dawning upon them. I do not know if I am making any progress as a messenger of the true light. Our work out here in China is like an object moving towards you at a very long distance from you, so far from you that you cannot tell whether the object is moving or not. The only certainty about it is your faith. You believe it is moving. So it is with us. We work hard. We preach almost every day, and sometimes several times each day. We pray. We hope. We believe. Then after years of great faith and much labor, we see that progress has been made toward that great Light which we had so much faith in when we at first began.

At one of my out-stations, called "Peaceful Sea," I have had much opposition from the gentry and higher classes. But I have gotten a bunch of the boys on the street together and taught them two or three hymns so that they can sing the tune fairly well. Through these boys and through my going up and down the streets each day ringing a small dinner bell, many of these people come to the preaching services, and I just had a letter from the helper there last night, saying that he had enrolled about fifteen men and women as inquirers and some of them were much interested in the Jesus doctrine.

In another large walled city, called "Began-Beautifully," we opened a chapel near the center of the city. The woman from whom we rented the building is one of the most noted woman gamblers in the



Confucius Temple in the distance; while in the front truck gardens, just as they really appear.

city. Often she has a gambling game going on at the back part of this chapel building while we are preaching the good word of the saving gospel. She, of course, lives at the back part of the compound, and we have nothing to do with her part of the house. But to-day there are eighty inquirers enrolled and a real active interest taken in learning the doctrine. I have just had a postal card from the helper down there asking that I send him fifty catechisms right away so that he can get these inquirers ready for me to examine them when I pay him my next visit. We believe we are moving these people towards the Light, but it is hard to see sometimes because the people are so numerous and so ignorant about the plainest truths of God's word.

At another one of my out-places, where I go sometimes to preach for a week, we only have one Christian. We do not have a chapel at this town, called Tai-Chiao. So the last time I was down to cheer the lone brother up and stir up his faith, we used one of his thrashing floors—a level spot of ground in front of his home. Crowds of these village folk would gather there. We placed benches all around. Then I would stand in the center of the ring and at evening time, using the light of the silvery moon for my candle, I would read



A wheel is a fine thing to have in China, even though you do slide into the canal, and the Chinese have a good laugh at you.



Up the canal just before you get to the jetty.

from the Scriptures and tell them about Jesus. At the close of a week's work of this kind, the one Christian said that his father had a small temple not far from his home which he thought he could secure part of as a preaching chapel for us. We are sure of this building in time, but just now there is an old beggar and his wife who are living in the part of the old idol temple to be given to us and they are so fierce and wolfish that the people are afraid to make them move out. We are waiting until next spring when it gets warm and these beggar guests can trot along to beg elsewhere; then we hope to have the building in good shape, fixed up all nice and clean like, so that when Mr. Beggar Man returns he will find the building so clean he cannot find it to his comfort to spend another winter.

The city work at Taichow is in a real healthy state at this writing, and at this communion service we received four souls

who have been on the catechumen bench for many moons. We think they are a fine addition to the little band, and we look for great things from God for the work of this city chapel. We have just secured the services of a good Bible woman for Taichow, which will be of the greatest blessing to the work. It was such a splendid forethought of some of Taichow's friends at home to think of supporting a Bible woman. So glad now to report the afterthought. We hope to have many more good Chinese Christian women here at work that we may soon reap a large harvest for our Master in this great field.

My very best love to all the praying, sympathizing, giving and helping friends at your church. In this awful, lonely struggle out here for the right, as we see it in Jesus, I am greatly indebted to all of you in a thousand ways. May God bless you each one. As I pray for the work here and for each one of you who have helped so valiantly to do God's will at the ends of the earth, I think of the heavenly light that is breaking here like the gracious dawn following the darkest part of the night and say: "To the God that maketh all, there is no great, there is no small." So you and I plant and water and sow by all waters; and you and I shall reap the glorious blessings in that "some time when we all shall understand." Yes, we have sown together and we shall reap together and we shall enjoy eternity together, for the God whom we serve there is no great and there is no small.

Taichow, China, January 14.

## WALKING ABOUT IN THE BIBLE.

REV. W. C. McLAUCHLIN.

**T**HAT is what we do here in Sutsien every day. The life we live and the life we see here is a continual moving picture of the life as depicted in the Bible narrative. One of the earliest records we have in the Bible is the record of the covenant God made with man, the disastrous results of the breaking of that covenant by man, and the making of the blood covenant by means of which man might be reconciled to his God. A few days ago I found out that my gateman and my cook had made a blood-covenant between them, by which they became blood-brothers. I understand that they went through a very elaborate ceremony, the central feature of which was the transfusion of blood from one to the other. By virtue of this rite, the two men pledged their mutual help on all occasions, agreeing to act towards each other as though they were born brothers. Such things as this make it easier to understand the relationship which our Elder Brother

bears to all believers by virtue of the blood-covenant which he sealed on Calvary.

Speaking of a gateman, takes us on another Bible trail. It is a standing joke at our house that those who come to visit us after dark ought all to be named Peter, for they all are kept waiting and knocking at the door, and only by adopting Peter's tactics and continuing to knock are they able to get the gateman to open and let them in. The gateman has duties in the house at night till a rather late hour, so he doesn't always hear those who are knocking at the gate outside, unless they continue knocking. A wall is a necessity in this country, just as it was in Palestine. When a child, I used to read the stories of Bible characters who lived inside walls and had men to watch the gates, and I wondered why they had so many of the people living in jails and stockades in Bible times. I wondered, too, about the walled cities, and about heaven itself, which was

spoken of as having walls and gates, I wondered whether a strange city like that would ever feel like home. If I had been born in China, such things would never have presented any difficulties. Without walls we would not find much left on the place after a few days. There are some Chinese who have very taking ways. On several occasions I have found some of them inside the yard making away with the grass which we were trying to get started in the front of the yard. It is practically impossible to get trees started outside the wall unless a watchman is hired to keep his eye on them all the time. If they get away with such things as that, what would they do with the things which we consider as stealable at home?

Not long ago, one of our Chinese preachers in discoursing on that part of the life of David which he spent in the Philistine country, spoke of him as a "dzei," the Chinese word for robber, and described him as going about at the head of his robber band. The life David was living at that time certainly bears a close resemblance to that of the robber bands out here in many particulars. The kind of robbers which the Bible deals with are not like the American type, but they are exactly like the Chinese type. At home a robber does his plundering in the greatest secrecy, knowing that to allow his identity to be discovered would mean his arrest and punishment. Out here the robbers form a great secret fraternity, with a system of secret signs and a method of symbols and signs by which they communicate with one another without allowing bystanders to get their meaning. Moreover, they are well known by the people, many of them having great reputations as robbers. Not long ago I was walking on the street of a large town not far from here, when my companion pointed out to me a tall, well-built man standing within three feet of us, saying that man is one of the chief robbers in this whole country. These robbers are just like the ones who waylaid the man between Jerusalem and Jericho, they take the victim's clothes as well as everything else he may have. Murder is part of their game, as it was in the case of Barabbas. We have just had news from a village only a few miles from here, that the robbers have cleaned up the place and killed many of the people, including a whole family of seven. The Bible has a great deal to say about ransoming people. The Chinese have occasion to know a great deal more about that than we do. The robbers are constantly taking and holding men and children for ransom. They do not often take the women for ransom, because the people will so often just let the women go rather than pay the ransom. A night or two ago, the robbers stole a little boy from a house only about

four miles from here, and are holding him for a five thousand dollar ransom. On almost any road a few miles out from here the Chinese point out places at which several hundred and often several thousand dollars has been given to the robbers as ransom money for some man or boy.

All the Bible vistas in which we walk out here are not as grim as the one just mentioned. When we are invited to a feast we are reminded, at every turn, of the parable of the marriage of the king's son. The one who is giving a feast sends a written invitation some time beforehand, then just at the time for the feast to begin he sends his servant to invite you to the feast. If there are any who make excuses and cannot come, then he invites others to take their places at his feast, if there is still room, he then "compels" some to come in and sit at his feast. I have never seen a feast in China when any table failed to have the correct number of guests. The Chinese have the same love for the high seat which the Pharisees had. They have most exact rules which decide what the high seat and the next lower seat and so on are. The grain of the wood in the table and the part of the room in which it is placed usually decide the position of the high seat.

The unjust judge of the parable has many duplicates out here. "Talk" may be cheap in America, but it goes a long way out here. Whenever there is any trouble the thing to do is to "talk it up." Even when it comes to war between the different parts of China, the better way in the Chinese mind is not to fight it out but to "talk it up." Right now the north and the south are trying to talk up their differences. One of the Christians here says he is not able to collect the money that is due him now because he cannot "talk" as he could before he became a Christian. One of the teachers in the boys' school here had a scheme which he wanted to carry out in the school, and when asked whether the other teachers would join with him in the scheme, answered, "Yes, if I talk it enough, they will." Many a case is settled as the unjust judge settled the widow's case, when he said, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

The Bible is full of the doctrine of Christ acting as mediator, that is, as middleman. At home this does not mean so much to us, for about the only middleman we hear about is the man who is accused of making the profits the producers ought to get, and of being the great cause of high prices. In China, as in Palestine, the people get the idea of the mediator or middleman at once, for the middleman is everywhere, at all times, used. Servants are hired and fired through middlemen, land is bought and sold

and rented through middlemen, quarrels of all kinds are "talked up" through middlemen, marriages are contracted through middlemen, practically every business transaction is done through a middleman. The man who had as his excuse that he must go and try out the oxen he had bought, and the man who said he must go and see the land he had bought, as the parable tells us, lived in the East, they had bought through middlemen, and it was not such a ridiculous excuse, after all, that they made. Yes, on every hand a middleman is encountered, and the Chinese know what you mean

when you say that Christ is their middleman or their mediator.

Day by day we are "walking about in the Bible," on every hand we see the life described in the Bible reproduced before us in multitudes of ways not yet mentioned. We are longing for the day when this country, which already has so much of the manner of life of the Bible, will also have the real life of the word; when the people will not only make blood-covenants with each other but also with our Elder Brother; when they are willing to make Christ their middleman and be reconciled to God.

*Sutsien, China.*

## A SUNDAY IN NANKING.

JAS. W. MONTGOMERY.

**A** FEW days in China set me to wondering whether Christianity could ever overcome the tremendous barriers which heathenism has established here. On every hand there is evidence of political confusion, national superstition, gross ignorance and unspeakable sin. With such a background, I experienced a Sunday, our second one in China, which was so bright I want my American friends to know of it.

Mrs. Montgomery and I are in the city of Nanking at present for language study in the Language School. We have the joy of being in the home of the J. Leighton Stuarts. It was here on the wonderful Sunday afternoon that we received our first Chinese visitor. He is a student in the Union Theological School and comes from Hwaiianfu, the station in the North Kiangsu, to which we have been assigned. He told of his father, a government official, who became favorable to Christianity through the work of some medical missionaries. His father's slave girl had been healed and the boy remembered hearing his father and aunt speak of the Christian faith. Later our visitor bought a Testament and studied it privately. The result was his attending services in Hwaiianfu and joining the church. We predict for him a useful life in the ministry because of his consecration and intelligence.

Our visitor is just one of many young Chinese men who are zealous for the cause of Christ. On this campus we are continually seeing the faces of these future

native pastors. One cannot but feel that with such men devoted to the cause, Christ will become known in China.

On this same afternoon I went with Dr. J. Leighton Stuart to a very unique meeting of Chinese students. This had been arranged by Frank Price, Jr., who is doing student work in this great educational center. This was a meeting bringing together for the first time Christian students from all the various institutions. A law student gave a splendid testimony of being led to Christ by an ex-robber. There was one who spoke from China's great naval college. A preparatory school man from a Christian school said that he found that in his college there was not the same outward persecutions to resist as the government school students, but he had the same inner battles, over which, however, Christ was making him victor. After eight Christian students had spoken, Dr. Stuart gave a strong address, presenting Christ.

The sixty or seventy men present seemed very small indeed compared with the thousands of students here. But from their work and lives one has the hope that much may come to China.

The day was closed by hearing a strong sermon by Dr. Price to the foreign community of Nanking. In beginning the new year he urged us to take as our resolve, "*Nanking a Christian community in our generation.*" It will be our prayer that not only Nanking but all China may know our Master in our generation.

## LETTER FROM REV. DARBY FULTON.

A FEW weeks ago we had a very delightful trip up to Nagoya, which is one of our largest stations. On the way, however, we had quite an interesting experience. Between here and Nagoya there is a junction called Maibara, where a line branches off to the left and goes over to the west coast. When we left Maibara I noticed a track going off to the right, and remarked at the time that I had not known of such a track, although I knew that there was a branch line from Maibara to the left. I thought nothing more of it for a while. As the train went on its way, the scenery about us became more and more beautiful. We were simply entranced by what I believe is the most wonderful sight I have ever seen. The snow which had covered the ground in scattered spots for the past twenty-five or thirty miles began to get deeper and deeper as the train wound around the foothills of the mountains. Suddenly we plunged into a tunnel, and when we came out on the other side a beautiful valley nestled high up among the mountains burst into view. The most remarkable thing of all was the depth of the snow. The thatched roofs of the village houses could just be seen, while the heads of the people who were walking the village streets bobbed up and down over the banks of snow.

The car was very hot, and after a while I put my head out of the window to get a breath of fresh air. I looked back toward the rear end of the train, and was very much surprised to find that there were only two cars behind us, whereas there had been nine. I noticed, too, that there was only one track, while the road to Nagoya is double-tracked the entire distance. All of these things aroused my suspicions, which were confirmed when I was told by the guard at the next station that our train had been cut in two at Maibara, and the last half had gone to Nagoya and the front half was on its way to Kanazawa over on the west coast. We were in the wrong half! The Japanese who were in the car soon discovered that we had made a mistake, and were having lots of fun at our expense. One young fellow at the far end of the car heard the laughter and wanted to know what it was all about. He was told that the two foreigners had wanted to go to Nagoya, but that they had chosen to sit in the wrong section of the train and had just discovered their mistake. He then admitted rather sheepishly that his ticket was stamped "Nagoya," too, at which the whole car went into convulsions. By this time a middle-school professor, who had been asleep almost all the way from Kobe, sat up and rubbed his eyes, which grew

bigger and bigger as consciousness came back to him, and he began to realize that he, too, must spend several hours retracing about fifty miles of railway. The first young fellow was accompanied by his wife, while the professor showed his liberality by buying tickets for a wife and four small children. When we all filed out at the next station, those who had been our fellow-passengers looked at us with glances full of contempt, mingled with pity. Perhaps it was not just right, but I took a secret gratification in the thought that I had so many companions to share with me that concentrated gaze which would have been too much to bear alone. We were told at this station that the next train back would arrive in about an hour and forty minutes, so we set to work to entertain ourselves as best we could. We spent the first half hour in mutual condolences, and in the very comforting observation that there was much more excuse for a foreigner making such a mistake than for a Japanese. It occurred to us that it might be interesting to know just where we were and what the name of the station was where we had stopped. We had noticed that all the signs around the station were written in Russian and Japanese, and this made us all the more curious, as we could see no apparent reason why such an unfamiliar language as Russian should be used in preference to the usual English. Upon inquiry I found that we were in Tsuruga, which is the port at which vessels from Vladivostok arrive. Since the revolution in Russia, and especially since the danger of a German invasion became apparent, hundreds of Russians have been coming to Japan and this has been the chief port of entry for them. They came in such overwhelming numbers that the government deemed it advisable to write all signs in Russian as well as Japanese. We got back to Maibara just six hours after we had left there, and after another wait of fifty minutes we took a train for Nagoya and arrived there about ten o'clock.

We had a delightful visit in Nagoya. Mr. and Mrs. L. C. McC. Smythe, whom we visited, are both very cordial Southern people, and did everything to make our stay in Nagoya a pleasant one. The morning after we arrived Mr. Smythe took us over to Okazaki. Okazaki is my old home, where I lived the first nine years of my life. You can imagine what a treat it was for me to see the old house where I used to live, the old friends with whom I used to play and to ramble around through all my old boyhood haunts. The town has changed very little during the fifteen years since

I left it, except that, of course, everything has grown very much smaller in proportion to the shrinking of my imagination. The Misses Patton, two charming ladies who are our only missionaries in Okazaki just at present, accompanied us in our little tour around the town. We had hired jinrikishas for the ladies, and when we came to the old house that had been my home years ago, of course I had to stop the whole crowd while I indulged in a few reminiscences. Mr. Smythe explained my interest in the house to the men who were pulling the jinrikishas, and told them that years ago I had lived there. One of them immediately spoke up and said that he had been thinking that I was one of the little boys that used to live in Okazaki. One of the other two also said that he knew me. Okazaki is a town of about thirty thousand inhabitants, situated twenty-five miles from Nagoya in a very prosperous and densely populated plain. It is a very conservative old Buddhist town, and is much more typically Japanese than the larger cities which have come more under Western influence. The mission has decided to station us in Okazaki, and we will probably go there late this fall.

On another day we went to visit the Nagoya Castle, which is one of the most interesting monuments I have ever seen. It is a relic of the old feudal days, and was built a little over three hundred years ago. The castle was never used as a dwelling, but only as a place of defense in time of danger. It is surrounded by three moats, and out of each moat rises a massive stone wall about thirty feet in height which guaranteed almost perfect protection against the weapons of those days (bows and arrows). The castle itself is about a hundred and sixty feet high, very large at the bottom, each of the five stories being smaller than the one below it. Its frame work is of massive wooden beams hewn out, of course, by hand. It is admirably constructed for defense and proves very plainly that wisdom isn't such an innovation after all. The castle is so arranged that if the attacking party succeeded in capturing the first story, the defenders could retire to the second, close the staircase behind them and shoot at the enemy through holes which were strategically located in the floor and which commanded a good view of the entire story below. If the enemy gained the second story, the defenders could flee to the third and so on. In case the fifth and last floor should finally be taken, the defenders would probably commit suicide by "harakiri" rather than fall into the enemy's hands. On the top of the castle are two dolphins made of solid gold, each of them a little over four feet in height. These are supposed to possess some miraculous power

over evil spirits, and were put there for the protection of the castle. Thousands of people come every year to see and to worship these dolphins. When we were there we saw several country people who were worshipping them from without the first moat, at least a third of a mile away. Each of the dolphins is covered by a heavy wire screen. It seems that some time ago a man went up in a large kite and tried to steal some of the gold plate from the images and the wire was put around them for protection. This method of ascending to the top of the castle was about the only possible way, as there is no way of getting out on the roof from within, and the castle is so constructed that it would be impossible to scale it on the outside on account of the projecting eaves.

During the past three or four months our chief work, of course, has been language study. I have engaged one of the students of the theological school here as my teacher, and his meagre knowledge of English makes it necessary that I use all the Japanese that I know, and some that I don't. The language is coming back to me by degrees, and I hope before very long to begin some active work with the natives. I know just enough of the language now to embarrass me. Almost all of the words, phrases and sentences that I can use are those which I had learned years ago as a child. Consequently, my vocabulary is very simple, and I am not at all familiar with the various conventional phrases which one is supposed to use as he meets with the Japanese people socially. I can say just enough, and pronounce what I say just enough like a native to make them think that I ought to know all the polite and formal expressions that are so much in vogue out here. Frequently some one rattles off a whole paragraph of these expressions at me and waits for me to give some fitting reply, but there are some things which don't come, even to those who wait.

One feels so useless and unproductive simply learning how to talk that I was very glad when I was asked last December to take some work teaching English in night schools. There is quite a community of Chinese here in Kobe, and they have organized what is known as the Chinese Christian Night School. There are about one hundred students, some of whom are men of the finest calibre. I spend one night a week at this school teaching conversational English for an hour and a half, and making a religious talk through an interpreter for another half hour. Then I have been teaching in a night school for Japanese students two nights a week for about two months. While this is a very meagre amount of work for an able-bodied man to do, it serves to mitigate to some extent the feel-

ing of absolute uselessness which is so likely to worry you during your first year or two in missionary work.

I am afraid that I had better bring this letter to a close lest I make it longer than your patience. This letter sounds more like the account of a summer vacation than of the trials of a poor, overloaded mission-

ary, but really until we are permanently settled in our field at Okazaki there will be very little actual work to report with the exception of language study, which is much more like work than you might imagine.

Come out and help us.

Kobe, Japan, March 16, 1918.

## TAKASAKI (MISS HIGHCREST) OF JAPAN

BY MRS. H. H. MUNROE.

THE large sewing school for young women was built right alongside the mission lot in Kochi, with only a gutter between, so near that the girls who came in from the country villages could stand by their sliding windows and watch the strange white missionaries eat their dinner in their curious, foreign way—with knives and forks instead of chopsticks.

The one advantage the missionary gained by such close quarters was that the scores of young ladies who took their finishing course in domestic sewing there, prior to their marriage, must hear the Christian hymns—they simply could not help it.

The lady principal was bitterly opposed to Christianity and forbade their entering the mission grounds. Girls from other high schools came day by day in groups to hear the Bible and to sing, but if these girls dared slip by the hedge from the gate to the front door they might be seen by a teacher watching from an upstairs window.

Nevertheless, Takasaki heard the hymns day after day, and her heart responded. She was big and strong, larger than most Japanese women, with a quiet manner, and one day she quietly passed by the break of the green hedge and bravely entered the mission house where, with many others from all over the city, and even from remote villages, she learned more of Christ.

Weeks past, and one day, when she went out to her home beyond the breaking waves, behind the southern hills, she told her mother of her desire to be a Christian. The mother was a Buddhist, narrow and strict—and she refused to consent. Now, the Buddhists have a hope of becoming exalted after death, it seems. At all events, they worship their fathers and they, in turn, hope to be honored and worshipped by their descendants. An aged parent would hate to give up even one descendant's home.

The girl was threatened, if she insisted upon becoming a Christian, out she must go and earn her daily rice.

The girl, undaunted, returned to school and to the missionary. "I shall work. I shall go to a Christian home and become a servant. I do not like the post-office work.

It is too public for Japanese girls who want to be modest."

Now, just at this time a friend had sent to the missionary to ask if her cook could come to Nagoya. The missionary had been out eight years and was going home for rest. She wrote about Takasaki. The friend said, "Send her."

Then the girl was glad. She had a chance, it seemed, of earning her rice. The father was dead, and the elder brother, when he heard of it, threatened to have the police guard the house if she dared to go.

"Then," said the missionary, "I know of a good man in a village near your home. He owns a silk factory and employs many girls. One day a Christian teacher took a class of boys on a country tramp and spent the night at an inn in this fishing village. At daybreak he heard a hymn being sung, and wondered. Questioning, he found that the owner of the silk factory assembled his employees each day before beginning work for prayer. Now, could you not go to him for work? It is nearer your home."

"Oh," came the answer, "I could not go there, for my mother will not let me work in a Christian place. I know of him, but I cannot." Then followed a prayer. The tears fell down and splashed beside the missionary.

"I shall go back and try to wait," she said. When the boat drew off that windy March day, bearing the tired worker, just out of bed from weeks of weakness, Takasaki stood on the pier to wave good-bye. She had come from her mountain home.

Months passed, and one day, when the mission home was again opened and the rest was over, a man came bringing boughs red with the promise of spring. It was midwinter. A note said the heart of Takasaki was like these boughs.

One day she came, she came yet again, and suddenly again to say she must go back earlier than she had expected and could not come to any more meetings. It looked like bad news. Her old aunt, whom she was visiting, was a hard old woman, and a heathen. But (and if you could trace the story of every honest seeker after God, you would find it even so, even

though you had to trace the way through bitter persecution to its end) the day of good news came. "Dear teacher," the note ran, "I am to be baptized. I am to have a Christian husband and the contract has been made. I can be baptized the month I marry."

And how it ever came about that the Christian husband was found by the go-between (who is appointed by a girl's parents to make a suitable marriage) the missionary never knew.

*Koche, Japan.*

### "MAIDA."

BY MRS. LO RUSSELL MUNROE.

**I**N Kyoto, famous for its temples, lives a young woman whose life has had its sunshine filtered through a shifting network of shadows. "Seventeen," we judged, as the girl came into our home. Then, as weeks passed, we found she was the mother of two children. Husband there was none. Whether he had died or deserted the young wife, or simply sent her back to her mother and kept the children, cannot be told you today.

In hundreds and thousands of instances this happens, so that millions of young women, just in their teens yet, have to begin life again by a second, or even third, trial at marriage, and when this means seeing no more the infant cuddling in her arms, no wonder she is willing to try to endure and stay and serve the husband and his mother, even though she has never heard Christ's command to do so.

Maida's sister was a wicked woman of

ill repute, and her mother was a heathen. She came one day with such a cough that a doctor was called to the mission home. Consumption claims more victims in Japan than in any civilized country, it seems. "No," said the doctor, a fat little man who was a member of the church, "this is only a cold." Maida's sister lived at the foot of an old castle, 300 years old, with tier upon tier of huge grey rocks, moss grown and a moat on the side where the house was. Day after day Maida saw the sun sink red behind the castle, but little glow of joy flooded her own troubled heart. This was hardly home for her—money she had none.

A man who lived near saw her and asked for her to be sent to him as his wife. He was a player of the *koto*, the stringed instrument most popular in Japan.

The girl did not want to marry him, for he was a consumptive. He sought revenge



The castle, 300 years old, at the door of which Maida's sister lived.

by writing and publishing a newspaper article that took the girl's good name.

She came to the mission home in grief. We saw how wretched her life was—sick and poor and defamed.

In Tokyo is a home for girls called "The Place of Love and Mercy." At this home is a woman so consecrated that her life is a blessing—and her face, copped with its grey hair, speaks peace and quiet. To see her calm, you would not know she had even been known to go till 2 P. M. with no time for breakfast. The missionary sent poor little Maida off from her unsympathetic and hard heathen people to this home. When work was found, she became a servant. For years she worked. She was an earnest Christian, so earnest that it was thought well to let her become a Bible woman.

When her people heard this, it seems, they decided to get her back. The girl refused to return and said she wanted to give her life to mission work.

One day a letter came, saying an uncle

was coming to see her. She was ordered to come to a certain hotel to meet him.

The matron of the home, hearing this, sent a teacher with her. In Japan this was proper. A young woman going alone to a strange hotel runs a risk—especially under those circumstances. When they reached the hotel something was wrong. The supposed uncle would not come out to see her. Perhaps he was not her uncle, but some one sent to entrap her to take her back to her heathen home at the foot of the old castle. The teacher being there, it could not be done. They heard some angry talking somewhere in the rear, and then word was brought that she was to go aboard a small boat lying in the harbor. "No," said the teacher, and Maida was glad. "Her uncle was to have met her here. She cannot go aboard this ship."

So Maida was saved from what those experienced in saving girls thought to be an attempt at kidnapping.

She has finished her course of hard work as a servant, has become a woman in years, and now is helping in mission work.

## SOME ITEMS OF NEWS FROM THE TAKAMATSU FIELD.

REV. A. P. HASSELL.

UPON our return in October we resumed responsibility for the same territory that was ours before going on furlough. In this territory there are four churches with evangelists in charge, with a number of towns and villages which are visited by the evangelists and by the missionary.

The chapel which was opened at Shinmachi Street in Takamatsu two years ago has made satisfactory progress under the preaching of Mr. Okada, one of the oldest and best known of the evangelists connected with our mission. His twenty-fifth anniversary as a preacher of the Gospel was celebrated this year. He has preached the Gospel in church and chapel, in highways and byways, in home and in hut, and has never shown any sign of being ashamed of it. Amongst the sermons that we have heard from him during the past month was one on the imminency of Christ's coming and one on the character requisite of all those who would be well pleasing to God. Both of these sermons were strong and Scriptural.

It has been our custom to count the number of those present at the Sunday services at this chapel since it was opened. Two years ago there was an average attendance of ten baptized adults at the morning service. Now the average is twice that

figure. On a recent communion occasion there were twenty-four persons present, nineteen of whom communed. One of the sons of this little two-year-old church is now in our seminary at Kobe preparing for the ministry. Another one, an army officer, has been letting his light shine for Christ at an out of the way point where there is not another Christian, and one of the results is that the policeman of that village is now seeking baptism and has given the missionary a standing invitation to hold meetings in his house.

The son of the evangelist in charge of Shinmachi church has been rendering effective service in bringing in new enquirers and in teaching the children. He expects to enter the seminary next year.

Tsuda is a quiet village by the sea, thirteen miles east of Takamatsu, where we have had work for about five years. The "first fruits" of Tsuda were a man who had been a slave to drink, and his family. His baptism took place in the back room of a cheap little inn. Now we have a courageous young preacher in charge of the work and an encouraging little band of God's people meets regularly for worship. The wife of the merchant who lives next door to the church for a long while came secretly to our meetings, often entering through the back yard for fear of her hus-

band and other relatives who opposed Christianity. She was baptized secretly last year, and to this day the fact is not known to her relatives. But she has been quietly influencing her husband so that recently he has been an interested attendant at our meetings. The prospects are bright for a strong church at this point.

At Nagao the Tsuda evangelist holds meetings in the home of the only Christian family in the place. The head of the family, as a result of the loss of a leg two years ago, has been out of work and dependent entirely upon a monthly pension of fourteen yen for the support of his family. But in spite of his dire poverty he and his family have refused to go back to the worship of the family idols and have thereby forfeited the comforts of a father's home, which would be gladly opened to them should they consent to give up Christ. They have "chosen rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." In the mission field as in apostolic times there are many "churches" in the private homes of Christians.

About two years ago a young heathen priest at Nagao expressed a desire to make a study of Christianity, supposedly with the idea of becoming a Christian. He had not found his own religion satisfying. He became a regular attendant upon our meetings, and on one occasion stated that at a recent meeting in which he had taken part at one of the temples he had delivered a Christian sermon. It develops that this man has been making a study of Christianity not with any idea of becoming a Christian or of giving up his own religion, but with the idea of choosing out of Christianity that which strikes his fancy and incorporating it into his own religion and preaching it as a distinctive and original part thereof!

At Shido our evangelists and missionaries have held meetings and distributed tracts for years, but with almost no visible results whatever. This is one of the eighty-eight points visited by Buddhist pilgrims in making their circuit of the Island of Shikoku. People living in these heathen centres are notoriously the most degraded and the least progressive of all the people with whom the Christian worker ever comes in contact.

Sakaide is a town of about fifteen thousand people, thirteen miles west of Takamatsu. At this point we now have a church and manse costing about one thousand dollars and free of debt. When subscriptions were being taken for the building of the church the oldest Christian—a man of over sixty-five—subscribed fifty dollars, the entire amount of his life insurance policy which came due that year. The work here has not flourished as we had hoped that

it would. Some of our stronger members have been transferred to other localities. Besides this, it is quite evident that here as elsewhere baptism has in some cases been administered before the applicant was sufficiently established in the faith. One of the most difficult problems that the missionary has to face is that of receiving men and women out of heathenism into the church. A few unconverted heathen received into Church communion can do more harm than can be righted in many years.

Kwannonji, the most westerly point in the province, has always been considered one of the most backward and most bitterly opposed to Christianity of all the towns of the province. It was here that our missionaries were refused lodging at the inns and were otherwise unkindly treated some years ago. It is a pleasure to report that now we have a church building and a home for the evangelist in charge, and that there is a small band of earnest Christians, with a good prospect for growth. The church and manse are the property of a non-Christian who came to us with the rather remarkable proposition that he would put up the plant and rent it to us as long as we desired at a reasonable rate which he named, giving us the option of purchasing the property by adding fifty per cent to the rent each month. Recently the missionary in charge of this field was requested by the principal of the boys' school of about four hundred and fifty students to address them in English on some non-religious subject on the occasion of his monthly visits to that town. While this will not be direct evangelistic work, it will furnish a point of contact with many teachers and students, which may result in the salvation of the souls of some of them. All such opportunities are doors which God opens to those who desire to serve Him.

Some brief statistics compiled as a result of the examination of a list of sixty-four persons receiving baptism may be of interest to our readers:

Of the sixty-four, thirty-three are males and thirty-one females.

Twenty-one are infants or children under ten years.

Twenty-three are in their teens.

Eighteen are between twenty and forty.

There is not one between forty and sixty-five.

There are two over sixty-five years of age.

Nine are children of evangelists or ministers.

Eighteen are students beyond the primary grade.

Three are servant girls.

Three are normal school students.

Two are normal school teachers.

There is one each in the following occupations:

Public school teacher, railroad man, blind masseur, factory overseer, veterinary surgeon, marine engine oiler, trained nurse.

Two have decided for the ministry.

There is not a farmer amongst them, nor a merchant. They belong almost exclusively to the middle class.

The most fruitful field for evangelistic work is amongst teachers and students, and

government officials—policemen, post-office and railway employees, clerks, etc. The majority of those becoming Christians do so at places other than their birth places. The Christian constituency changes location often, and this constitutes one of the problems that militate against early self support of the Japanese churches.

*Takamatsu, Japan.*

## THE CHILDREN'S GENERATION IN KOREAN SUNDAY SCHOOLS.

THE statement comes from Korea that they are now prepared to work their Sunday-school problem in a thorough manner for the first time. Much in the way of Bible study has been accomplished in Korea during these past years. They have had practically the entire congregation in their Bible school, but this fact has prevented intensive work among the children. A missionary puts the matter very directly when he says: "We have had thirty-three years in Korea now—just one generation. It has been an adult generation. Now comes the generation of children. You know we have always had our church Sunday schools which every one attends, from grandpa down to the babies, but we have not had Sunday schools for the children until recently.

"Last May we set a man to work to cover the 120 churches of our denomination in this Province, and to try to organize children's Sunday schools in every possible church in addition to all that we had before. I am not sure of the total that he started, but I think that it is over twenty.

I have over half that many in my own forty-five churches and they are doing well."

Then an appeal is made for help by supplying pictures which have been used in our American Sunday schools. "Our people are so poor, though, and there is so little in the way of literature or pictures that they can afford to buy. Every bit that you have sent has been used to the limit and some of it several times over. Now, in addition to the 120 Sunday schools, we want anything in the shape of a picture, preferably those large wall charts for these schools. We hope to have forty of the new schools running before summer." This appeal is especially to Presbyterians and Methodists, both "North" and "South." For further information and an introduction to a missionary, write, indicating your denomination, to the World's Sunday School Association, Surplus Material Department, 216 Metropolitan Tower, New York City. There is a call for similar pictures from every foreign mission field, where your own denomination is working.

## WHAT A BELL ON A HILL WOULD MEAN TO KOREA.

DR. R. M. WILSON.

KOREA is the Switzerland of the far East, with her forests cut short and even the ground raked clean of its leaves and pine-needles that should furnish the soil for the young trees that spring up. Even so it is a beautiful country with the rugged mountains on every side which are decorated with the graves of her fathers and sons. Of greater importance to a Korean father than leaving wealth to his sons is that his grave be in a high and lucky spot on the mountain side with a circle of pine trees around the grave to mark it and give it the proper dignity. A son may spend all the money left and even mortgage the old home in

order to give his father this choicest and best grave sight, for, as he thinks, the gods will bestow honor and wealth on all the family if this is done. As far as the eye can reach you can see these little evergreen circles that are usually a mystery to the newcomer, and this is often the only sign of trees on the landscape.

The mission homes at Kwangju are located on the side of one of these old hills, which was barren but now has grown up into a beautiful little pine grove since we do not allow the trees to be topped, trimmed or even the straw raked off for the fuel which is so scarce. On top of this hill is the lone grave of Dr. C. C. Owen, who

gave his life for the Koreans. From this spot you can look out over the beautiful city of Kwangju below with little winding streets and crowded alley ways where the homes are clustered together like grapes. And in every direction from this hill can be seen little villages tucked in under the protection of some small hill or bamboo thicket. At one place near us I counted one day thirty-two villages.

What I have long felt the need of is a large church bell to place on this hill and ring every Sabbath morning to tell to the thousands of people below that the Lord's Day has come. The Korean has instead of Sunday what they call Changnal-market or fair day, which comes every fifth day regardless of our Sabbath. Many of them never know when Sunday comes. Others have learned from the Japanese to call it the big Playday. I know of no one material thing that would spread the glad tidings every Sabbath as such a bell and that would say, as I used as a boy to think the church bell said, "Come to Church," "Come to Church."

The Sunday-school work at Kwangju is most interesting, and it grew in six years

from an attendance of forty to eight hundred. In this we are in need of an organ. The Korean do not depend on paid singers, but every one has his own song-book and tries to sing. If he cannot sing he reads out loud. It's a joy to see a large congregation swaying to and fro with mouths wide open singing songs of praise. An organ in the church would mean a great deal to all and probably attract others who are not in the habit of attending.

My suggestion is that some church that has a good organ set aside and not in use, and some other church that has grown up with the city and has ceased to use the old bell, bundle these things up and send to us out in Korea. All you have to do is to ship them to Montgomery Ward, of Chicago, by freight, and they will forward them to us with other carload shipments at a cheap rate.

"I shall pass through this world but once. Any good, therefore, I can do, or any kindness I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

*Kwangju, Korea.*

## THE SEVEN-YEAR PLAN IN THE SECOND PRESBYTERIAN CHURCH SUNDAY SCHOOL, GREENVILLE, S. C.

E. G. MALLARD, JR., *Asst. Supt.*

THE picture shown on the next page is a portion of the church decorations as arranged by the Benevolent Committee of the Second Presbyterian church, Greenville, S. C., on March 17, 1918, which was "Africa" Day in our church.

The exercises were planned as a climax to the study in the Sunday school of our Congo Mission Field. At the Sunday school service the "Congo" was once more brought to the attention of the school, and this was followed at the morning church service by the program already referred to, which consisted of appropriate Scripture reading and songs, followed by interesting recitations by boys and girls and the presentation of facts of interest in regard to missions, and Congo missions in particular.

You will notice in the picture the likeness of some of the great missionaries of the past and present who have given their lives to Africa—namely, Alexander Mackay, David Livingston, Robert Moffat, Samuel Lapsley, and Dr. and Mrs. Thomas Th. Stixrud. These photographs have all been given to the school during the year just closed by individual members and classes in the Sunday school and were unveiled with appropriate exercises at different times.

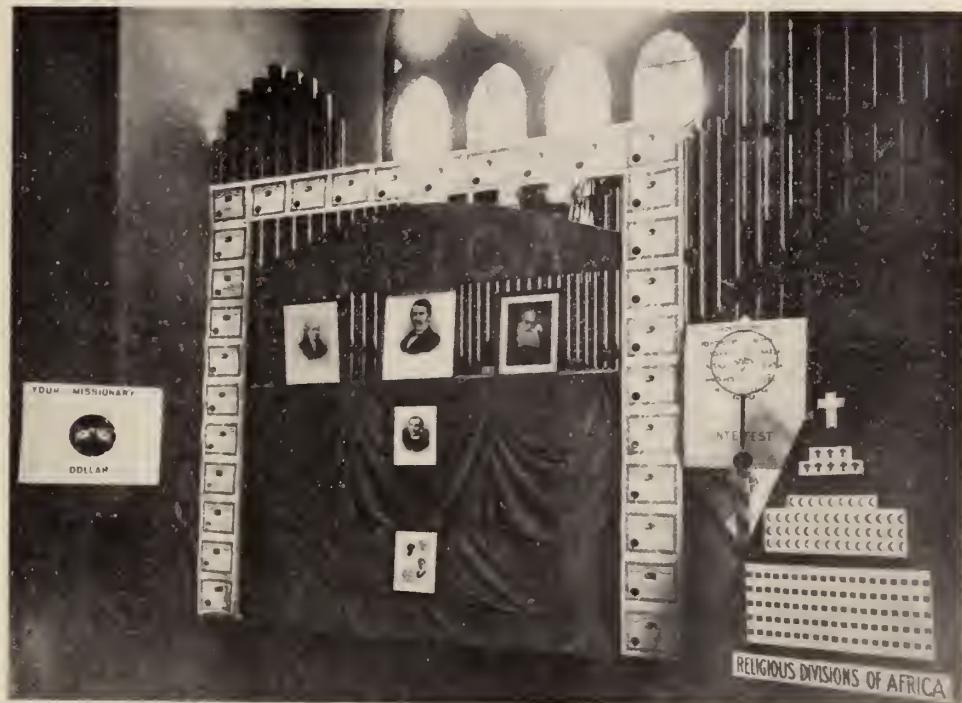
The picture of Lapsley was unveiled during our service on "Africa" by our pastor, Dr. E. P. Davis, who made fitting remarks in connection with Lapsley's life and work and the great cause of Foreign Missions (the cause for which the Church exists).

The card on which you see your (?) Missionary Dollar proved interesting and instructive, as told by ten young ladies, each stating what part of the work her dime covered, and then hanging the dime around the dollar.

To the right of the picture is a triangle on which we presented the "Religious Divisions of Africa," each square, crescent and cross representing one million Africans. Just to the left of "Religious Divisions of Africa" is seen our "Missionary Clock," naming all our fields of missionary work, both Home and Foreign.

The certificates of stock which you find forming the enclosure in center of picture speaks in some measure of our Sunday school's interest in "the Congo."

At the hour of evening church service we presented to the school and congregation a set of pictures with lecture on the Congo Mission Field. Also at this service



interesting curios from the dark continent were shown.

Three years ago our school, in line with the recommendation of the Assembly, adopted the seven-year plan of studying our mission fields, and has found the plan excellent and the help from our Educational Secretary, Dr. John I. Armstrong, invaluable and indispensable to the success of our efforts. As a tribute to the plan Dr. Armstrong is urging all schools to adopt, we mention this fact: The first year our school studied Japan and found at the end of the year that \$72 was contributed. The second year we studied Brazil and gave \$162. This year, studying "Africa," we have sent in for sixty shares of stock, or \$300. We are not proud of our gifts, only grateful—probably they are not large enough yet; but we mention this fact to prove that all our Sunday schools and churches need is a presentation of the facts and then they are ready to invest \$\$\$\$\$\$, and more \$\$\$\$\$\$, in spreading the kingdom in obedience to Christ's last command.

The seven-year plan is one of the greatest blessings that has come to our Sunday school in many a year, and we all earnestly hope that the time will soon come when every school in the Southern Church will adopt this system of study.

To any Sunday school wishing to take up this plan this year and learn something about "China," we recommend first that you enlist the support of your pas-

tor, your Session, Sunday-school officers and teachers, select a chairman for your Missionary Committee, and then write Dr. J. I. Armstrong and tell him who she is or who he is, and then if your chairman works results will follow.

What has been the effect of our using the Seven-Year Plan for Foreign Missions on the other work of the school? Not a single other cause has been neglected. The Benevolent Committee presents each month a program in the Sunday school on whatever church cause is due to be presented. The gifts from the Sunday school for the year 1917-1918 increased 33 per cent and the following table will show that these gifts have been widely and wisely distributed:

|   |            |
|---|------------|
| Assembly's Home Missions.....               | \$ 30.43   |
| Education for Ministry.....                 | 26.26      |
| Local Home Missions.....                    | 55.25      |
| Ministerial Relief.....                     | 121.44     |
| Bible Cause.....                            | 10.86      |
| Sunday School Extension.....                | 55.03      |
| Colored Evangelization.....                 | 9.86       |
| Schools and Colleges.....                   | 9.61       |
| Foreign Missions.....                       | 305.00     |
| Armenian and Syrian Relief.....             | 29.34      |
| Thornwell Orphanage.....                    | 172.56     |
| Current Expenses of School.....             | 329.23     |
| Current Expenses (for School Library) ..... | 79.11      |
|   | \$1,235.98 |

## SUMMER MUSIC COURSE AT MOODY INSTITUTE.

**T**HE Moody Bible Institute of Chicago announces a Special Summer Music Course for the Evangelistic Singer and Player for the six weeks extending from June 26th to August 7th.

The Institute, which is so conveniently situated in the heart of Chicago and near Lake Michigan, has a music course faculty of eight capable and experienced instructors under the supervision of Dr. D. B. Towner, the well-known hymn writer and composer.

All who realize the importance of the Gospel message in song, as well as in sermon, will find this course of special value.

It should appeal to pastors, evangelists, theological students, missionaries on furlough, superintendents of Sunday schools, leaders of Young People's Societies and other Christian Workers wishing to become more efficient in service.

Students have the privilege of attending any of the other classes of the Institute without additional cost. Instruction is given in the English Bible, personal evangelism and practical methods of Christian work. A bulletin outlining the courses offered and giving full information will be sent upon request.

## TEN FACTS THE WAR HAS SHOT HOME.

(A New Year's Challenge.)

It is a fact—

1. That while big oceans separate the United States from Europe and Africa and Asia, they are being crossed as never before, and to one million American soldiers and their friends those lands will never again seem so foreign or so far.

2. That no part of the world can ever more live by itself; it is one world, and the welfare of each country is involved in that of every other country.

3. That the one hope of establishing the spirit of neighborliness and good-will among the nations is in putting into all lands the leaven of the gospel of Jesus Christ. Despite surface contradictions, it yet remains that the strongest inspiring and uniting force in the world is Christianity.

4. That the modern Foreign Missionary enterprise is an undertaking of first importance and of immeasurable value for the remaking of the world. It stimulates and guides the awakening spirit of democracy.

5. That the support of Foreign Missions by the Christian Church hitherto has been pitifully meager and partial. Compared with the response to the war appeals, the appeal for the missionary campaign has fallen dead upon most Twentieth Century Christians, and is yet appreciated by but a beggarly few.

6. That there is money enough to be had when hearts are stirred, purses really opened, and people move together to do

what they feel must be done. Witness Liberty Bonds, Red Cross and Christian Association drives, and all the rest of the war philanthropies. There are measures of giving which urgency approves, far beyond those that a comfortable indifference conceives possible.

7. That it is time for the Church to wake up to the splendor, the size, and the significance of its Foreign Missionary undertaking, and to get behind it as we are getting behind the war. It is as shameful as it is absurd to contribute dollars to the destroying of men and nations, and nickels to the redeeming of mankind.

8. That when the boys come back from the war and its tremendous demands, they will not value highly a Church that is seeking just to keep itself alive and to maintain socials and suppers. They will want to find "something doing" that is worth while, something that challenges the larger spirit that has been stirred within them.

9. That when they come from the battle-fields, where they have fought beside men of strange lands and races, and have seen life as one, when bared to its fundamental qualities and needs, they will regard with a seasoned enthusiasm that enterprise of the Church which looks to the world as its field.

10. That it is time *NOW*, in the midst of the war, to speed up the Foreign Missionary activities of the Church; to take them on our hearts with a real unanimity and a

new and deeper spirit of loyalty; to give to the point of genuine sacrifice; to pray about them, think about them, care for them, as we do for the issues of this momentous war. The Church has undertaken the greatest task of the world. Let us rally to it now, magnify it, push it. Let

us think about the boys at the front; what they are fighting for; what they will want for the world they are striving to deliver; what they will think of us when they come home and look about to see what we are doing, and what there is for them to undertake.—*Christian Herald*.

## THE GIFT OF A BUDDIST TEMPLE.

**U**P in the mountains from Hinghwa, China, in a village called "Stone Ladder," a teacher, several years ago, belonging to the Deng clan, heard that he might find employment in some of the mission schools. The orphanage was in need of a teacher of Chinese, so after the prescribed preliminaries Mr. Deng was duly installed. At this time he had not come in contact with Christianity, but this new position soon gave him the opportunity of hearing the Gospel. This resulted in his

being won. In his home town the Deng clan owned a Buddhist temple. Teacher Deng carried his Christianity back to his home, and being an important personage, greatly influenced the other members. By his efforts he persuaded them to give their temple to the Methodist Mission for a church. The idols have been destroyed and the temple repaired. Now, instead of idolatrous rites, the Gospel of Christ is proclaimed there.—*Missionary Review*.

## DO YOU KNOW?

1. What the fundamental reason for Educational Missions is?
2. Why Industrial Missions?
3. What has made a co-operative educational system seem necessary?
4. Four reasons why medical work exists?
5. Four reasons why the East Brazil Mission is calling for help?
6. Some of the encouragements and discouragements of the work at Bulape?
7. Where the singing of a hymn made a young girl yearn to become a Christian?
8. What was a heathen priest's real desire in studying Christianity?
9. Some reasons why we must Christianize before we civilize?
10. How a missionary's first sermon was received by his heathen hearers?
11. How one missionary gathers his boys to preach to?
12. Where two solid gold dolphins ornament the top of a castle?
13. Does the Seven Year Plan work?

## SENIOR FOREIGN MISSION PROGRAM FOR JUNE, 1918.

Arranged by Miss Margaret McNeilly.

### Topic—Educational and Industrial Missions.

Hymn—The Morning Light is Breaking.  
Scripture Reading—Psalm 139.  
Prayer.  
Minutes.  
Roll Call—Answer with an item of missionary interest.  
Offering.

Business.

Hymn—How Sweet the Name of Jesus Sounds.

Telegrams from the schools in foreign lands.

Solo—I Gave My Life for Thee.

Quiz—Do You Know?

Topical—Monthly Topic:

Takasaki of Japan.

Work for Government School Students

Prayer.  
Hymn—Selected.  
Close with Foreign Mission Creed.

### SUGGESTIONS.

Either condense the Monthly Topic, or have three members divide the subject, taking the reasons for Educational Missions, for Industrial Missions, and the Co-operative Plan.

The telegrams from the schools could be taken from the annual report of Foreign Missions, facts that need special emphasis and arranged as telegrams. These should be given out and read at the meeting.

Make special prayer for any needs that are mentioned in the telegrams.

## COMPARATIVE STATEMENT.

## FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriation:

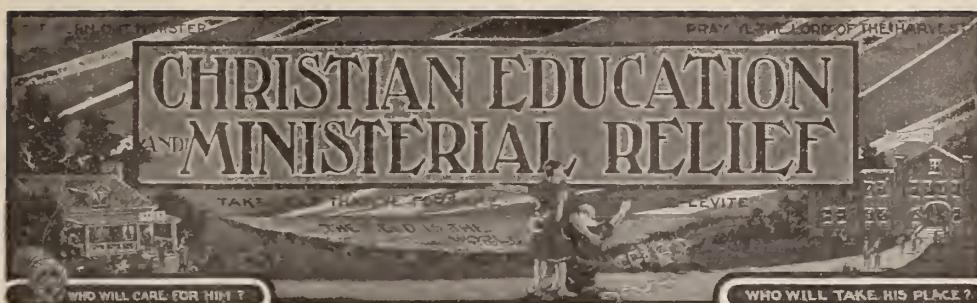
|   | April | 1918         | 1917          |
|---|-------|--------------|---------------|
| Churches  |       | \$ 34,247 44 | \$ 17,969 55  |
| Churches—Africa   |       | 5 00         |               |
| Sunday Schools  |       | 765 39       | 1,133 46      |
| Sunday Schools—China                                    |       | 570 32       |               |
| Sunday Schools—Africa                                   |       | 114 66       | 216 69        |
| Sunday Schools—Brazil                                   |       |              | 159 97        |
| Societies   |       | 6,282 43     | 5,525 79      |
| Societies—Africa  |       | 17 75        |               |
| Societies—C. E. Missionaries                            |       | 187 37       | 251 28        |
| Societies—Brazil  |       |              | 5 00          |
| Miscellaneous Donations                                 |       | 6,421 01     | 1,008 45      |
| Miscellaneous Donations—Africa                          |       | 5 00         |               |
| Miscellaneous Donations—C. E. Missionaries              |       |              | 6 00          |
| Legacies  |       | \$ 48,616 37 | \$ 26,276 19  |
|   |       |              | 2,212 20      |
| Initial appropriation fiscal year ending March 31, 1919 |       | \$ 48,616 37 | \$ 28,488 39  |
| Net additional appropriation to April 30, 1918          |       |              | \$ 556,851 18 |
| Deficit March 31, 1918                                  |       |              | 15,622 62     |
| Amount needed for year (at this date)                   |       |              | \$ 572,473 80 |
|   |       |              | 128,131 27    |
|   |       |              | \$ 700,605 07 |

EDWIN F. WILLIS,  
Treasurer.

Nashville, Tennessee, April 30, 1918.



Mrs. S. P. Fulton and her "Beginners" in Kobe, Japan.



Address All Communications Relating to  
this Department to  
REV. HENRY H. SWEETS, D. D., SECRETARY,  
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to  
MR. JOHN STITES, TREASURER,  
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

## ABSTRACT OF THE ANNUAL REPORT OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

MANY evidences of the favor of God have rested upon the work during the past year. On account of the great world war many interruptions have come. Scores of ministers have left their charges to become camp pastors at cantonments, to enter the Y. M. C. A. work in the United States and in the countries of our associates in the war, and to become Chaplains in the United States Army and Navy. Seventy-three of our candidates for the ministry have already entered the United States Army, sixteen the Navy, and eight have entered Y. M. C. A. work connected with these branches of the National service.

### A SERIOUS SITUATION.

A careful study of the Church in the home-land reveals the fact that the financial support of many faithful pastors is inadequate, that we have more than 548 vacant churches, and that we need more than 237 pastors. There is also a growing need for capable men to take the places of those called away from the ranks of our Foreign Missionaries and to reinforce those who have too long borne the heavy strain on our far-flung battle lines. In addition to this many others of our ministers have applied for (and will doubtless be appointed to) Chaplaincies in the National service and for work in the Y. M. C. A.

Only sixty-six men will graduate from all of our Theological Seminaries this year. The two lower classes are very much smaller than this, and the prospects are that the first year class next fall will be greatly reduced. In the light of this fact, we are planning to present more faithfully than ever before the claims of Christ on the lives of our boys and girls and young men and young women.

### FINANCIAL.

The receipts for all departments of Christian Education and Ministerial Relief to March 31, 1918, were \$145,921.84, as against \$285,465.57 the previous year, a decrease of \$139,543.73.

This is an increase of \$39,166.20 for the general fund, and a decrease of \$178,709.93 in the receipts for the Endowment Fund. Last year we were in an extensive campaign to meet the offer of a liberal elder who proposed to add \$68,000 to the Endowment Fund of Ministerial Relief on condition that the Church contribute twice that amount during the year.

The following reveals the sources of these funds and furnishes a comparison with the receipts of last year:

### *The Endowment Fund.*

|                     | 1917-18.     | 1916-17.      |
|---------------------|--------------|---------------|
| Churches .....      | \$ 2,618.69  | \$ 62,931.95  |
| Sabbath Schools.... | 356.51       | 10,386.37     |
| Societies .....     | 1,060.32     | 14,316.03     |
| Individuals .....   | 4,144.20     | 93,982.74     |
| Life Annuity Funds  | 5,076.00     | 6,534.00      |
| Legacies .....      | 1,348.47     | 3,659.98      |
| Miscellaneous ..... | 577.50       | 2,080.55      |
| Interest .....      | .....        | .....         |
| Rent .....          | .....        | .....         |
| Refunds .....       | .....        | .....         |
| Total .....         | \$ 15,181.69 | \$ 193,891.62 |

### *The Other Departments.*

|                     | 1917-18.     | 1916-17.     |
|---------------------|--------------|--------------|
| Churches .....      | \$ 68,206.38 | \$ 56,754.97 |
| Sabbath Schools.... | 6,773.79     | 2,093.59     |
| Societies .....     | 10,552.45    | 6,570.82     |
| Individuals .....   | 12,714.80    | 5,018.33     |

|                          |              |              |
|--------------------------|--------------|--------------|
| Life Annuity Funds ..... | .....        | .....        |
| Legacies .....           | 972.78       | 531.36       |
| Miscellaneous .....      | 1,550.86     | 709.69       |
| Interest .....           | 27,944.03    | 18,850.94    |
| Rent .....               | 89.60        | 424.75       |
| Refunds .....            | 1,935.46     | 619.50       |
| <br>Total .....          | \$130,740.15 | \$ 91,573.95 |

### I. EDUCATION FOR THE MINISTRY.

A careful survey of all the churches in the United States reveals the fact that in the past four or five years there has been a considerable decline in the number of candidates for the ministry. In some sections of the country this decline is so marked that it has become a matter of serious concern.

Possibly at no other time in the past century was there greater need for trained, consecrated, Christian leadership than at the present. The European countries at the outbreak of the war failed to conserve the force of young men who were preparing for the various professions. Thousands of the flower of these lands were ruthlessly cut off. By the wise application of the selective draft President Woodrow Wilson and the other leaders of our nation have consistently and constantly held that college and professional training shall be interfered with as little as is consistent with the prosecution of the war. On this account candidates for the ministry who were in the Theological Seminaries when the draft law became effective were exempted, and medical students and the men in technical schools were permitted, and even urged, to finish their course. Inasmuch as other denominations do not so clearly set apart their candidates for the ministry as the Reformed churches, it was thought best to exclude from the draft only the students who were already pursuing their courses in the Theological schools.

We have this year, in all of our Theological Seminaries, sixty-six men in the third year class, forty-five in the second year and forty in the first year. We find that ninety-seven of our candidates who were in college or at work last year have entered the service of the country. Of these seventy-three are in the United States Army, sixteen are in the United States Navy and eight are connected with the Y. M. C. A. work of the Army and Navy.

Our candidates are distributed as follows: One hundred and fifty-one in Theological Seminaries; eighty-seven in colleges, nine in schools and academies; three are studying privately; nine on account of ill health have discontinued their studies for the present; twenty-nine are teaching and doing other forms of mission work; thirty-six are at work. We have been unable to secure accurate information concerning forty

others, while ninety-seven are in the National service. This makes a total of 461 candidates on the rolls of the Presbyteries March 31, 1918. In addition to this we have fourteen young ladies in the Training School at Richmond, who are receiving aid from the funds of Education for the Ministry and Mission Service.

### CANDIDATES AIDED.

Applications from the Presbyteries for loans from the funds of Education for the Ministry and Mission Service to the number of 228 were received and granted by the Executive Committee. The sum of \$22,144.05 has been remitted to them. Of the 228 who are aided 212 are candidates for the ministry, two are candidates for medical mission service and fourteen are young women studying for special mission service.

### II. MINISTERIAL RELIEF.

We have the grateful privilege of reporting that during the year just closed we have sent to the homes of our faithful ministers from the funds of Ministerial Relief \$61,302.77. This is an increase of \$8,528.74 over the amount remitted last year. It is the largest amount ever paid the faithful servants of Christ, who have been forced to retire both from labor and from income, in any year of the history of the Church.

### THE ROLL.

We have had on the rolls of Ministerial Relief during the year ninety-four ministers, 155 widows, thirty-two afflicted orphans. In these 281 homes there are seventy-six little fatherless children under fourteen years of age.

The ninety-four ministers have reached the average age of seventy-one years. The oldest beneficiary is ninety-three years of age and has been in the service of our Church sixty-five years. The youngest on the roll is twenty-nine years of age and is now an invalid.

Of the 155 widows on the rolls of Ministerial Relief the average age is about sixty-six, and their husbands spent in the service of the Church an average of twenty-nine years.

### AVERAGE ASSISTANCE PROVIDED.

The average assistance rendered to the thirty-six ministers on "The Roll of Honorably Retired Ministers" is \$329.24.

The average amount paid the fifty-eight other ministers is \$286.45.

The average amount sent each of the ninety-four ministers is \$302.79.

The average amount forwarded to each home of the 155 widows is \$193.66.

The average amount furnished each of the thirty-two orphans is \$88.20.

The average assistance to each of the 281 families on the roll is \$218.16 per annum, or sixty cents a day per family.

#### PROMOTIONS DURING THE YEAR.

During the year ending March 31, 1918, seven ministers, seven widows and one orphan were called by the great Head of the Church to His beautiful country.

Each year a large number of our veterans are thus called away. We are forcibly reminded of the fact that what we do for these servants of God we must do quickly.

#### THE JUSTICE OF MINISTERIAL RELIEF.

Ministerial Relief is an honorable and righteous cause. Its pensioners are worthy of the benefits they receive. In no sense is there any humiliating charity connected with it. The Church owes them every cent they receive. They are in no unworthy sense "objects of charity." The Church is merely meeting its accrued liability that holds because of the fact that it claimed all the time and energies of these devoted men, called upon them to separate themselves from the sources of worldly gain and to labor on insufficient salaries in the mission fields of the Church.

#### PENSIONS OR RELIEF.

A large number of Protestant denominations are now raising large sums of money to enable them to insure the lives of their ministers and provide definite annuities for them at the age of sixty-five or seventy years or for their widows and infant children in case of death. The schemes devised are various. Some of them may meet serious difficulties.

It has been clearly demonstrated that no static fund, of moderate proportions, will adequately provide pensions or annuities for an increasing class of annuitants. There must therefore be a contributory plan devised that will induce those who expect to receive the benefits of the fund to make yearly payments to the same. Unless the Church disregards her accrued liability in the cases of the older ministers or imposes an almost prohibitive burden upon the younger men of the ministry an enormous fund must be provided to guarantee the success of any such scheme. Your Executive Committee has made a careful study of the various plans devised and is continuing to watch the progress made.

We are fully convinced, however, that our Church is doing the right thing in continuing for the present on the old plan of relief rather than of insurance or pen-

sion. On account of the impoverished condition of our Church from the stormy days of its inception until within recent years we have not adequately paid the debt we owe these faithful servants of Christ and our Church. These ministers are faithful, self-denying members of our Presbyterian family. They have made themselves poor for the sake of Christ and our Church. We cannot withhold from them, in the days of their weakness and need, the things that are needful for their bodily support.

#### INADEQUATE MINISTERIAL SUPPORT.

Some of our ministers are living on the same amount of salary as that received ten or twelve years ago. No words are needed to convince any intelligent man that such a pastor has really suffered a reduction of fifty per cent or more in his means of livelihood. For this reason we feel that the attention of the deacons and elders and the members of the Church should again be called to the solemn obligation that rests upon them.

When the minister was installed pastor of the church the members voted an affirmative answer to this question: "And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion and his comfort among you?"

No church can prosper that fails to provide adequately for the support of the minister. The Apostle Paul declared: "Even so hath the Lord ordained that they who preach the Gospel shall live of the Gospel."

Many of our pastors today are not able to meet the increased cost of living. Some of them are facing obligations that are causing deep sorrow in their hearts and homes, and great embarrassment in their relations with their fellowmen. Some of them have even been forced to discontinue payments on meagre life insurance policies upon which, in some instances, they have borrowed to the limit.

These things ought not so to be. Our Committee during the year has co-operated to the fullest extent with many Presbyteries in seeking to remedy the situation. Thousands of copies of an address by Mr. Paul Penick, "The Deacon's First Responsibility," have been sent to elders and deacons. Numerous articles have been prepared for the papers.

#### III. THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

The total amount of the Endowment Fund is now \$547,088.63. In addition to this \$12,910 are held in "Life Annuity Funds"

which, at the death of the annuitants, will be added to the Endowment Fund.

The General Assembly has urged that the Endowment Fund be made at least \$1,000,000 as soon as possible, and last year directed the Executive Committee, "At such time and by such means as may seem wisest to itself, be encouraged to endeavor to bring the Endowment Fund for Ministerial Relief up to one million dollars." To meet the accrued liability to our faithful, self-denying and underpaid ministers and needy widows and orphans of the deceased ministers this amount and more is urgently needed.

Some of the men of our Church of large means are becoming more and more enlisted in the purpose of the Church to deal honorably and honestly with these faithful servants of Christ and our Church, and we have prospects of securing large assistance from some of these. We are fully convinced that within a period of three years or less we will be able to secure this much-needed increase in the Fund.

#### IV. SCHOOLS AND COLLEGES.

Your Committee feels that it is almost impossible to exaggerate the critical situation in which all of our educational institutions are placed at this time.

None of them in the past have been sufficiently equipped and endowed to meet the present demands in the field of education. On account of the war many of the students have been forced to leave the schools and colleges, and consequent loss in student fees has resulted. Many of our institutions that have rendered important service to the Church in the past must close their doors unless their tremendous financial needs are provided for.

Some time ago the Assembly's Committee on Systematic Beneficence declared "the equipment and endowment of the educational institutions are the most important needs of the Church at this hour."

The General Assembly last year took the following action: "That this Assembly urgently lay upon the Synods the imperatively pressing needs of our educational institutions and earnestly entreat them to persevere in measures to provide for these necessities, where measures have been taken, and where not, to inaugurate them with the least possible delay, appealing to all our people to signalize the conclusion of four hundred years of reformed life in the Church by mighty forward strides in our educational equipment."

#### GRATIFYING PROGRESS.

During the past three years the Presbyterians of the South have awakened to the critical condition of their educational insti-

tutions and have loyally rallied to their support.

In this period they have contributed more than \$243,750 toward the payments of debts. Of this amount \$9,850 have gone to our Theological Seminaries, \$172,900 to our Colleges and \$61,000 to our Junior Colleges.

They have contributed for equipment and buildings \$317,959, of which \$104,755 have been given to Theological Seminaries, \$153,297 to Colleges and \$59,907 to Junior Colleges.

They have added to the Endowment Fund \$668,230, of which \$169,698 have gone to Theological Seminaries and \$498,532 to Colleges.

This makes a total of \$1,129,032 added within the past three years. In addition to this offers of \$415,000 have been made to various institutions on certain conditions that will doubtless be met. Two Bible chairs have been endowed and other Colleges are hoping to soon secure full endowment.

#### A FIELD SECRETARY.

Acting upon the authority given by the General Assembly, the Committee last December called Rev. M. E. Melvin, D. D., of the Synod of Mississippi, to become Field Secretary of the Executive Committee of Christian Education. Dr. Melvin will assist in perfecting the educational work of the Synods and will organize and direct financial campaigns. He is now conducting a campaign for much-needed funds for Westminster College, in the Synod of Missouri. He will train others in this line of work, and will enter other Synods as their plans and needs justify such work. His salary and expenses are borne by the institutions served.

#### V. THE STUDENT LOAN FUND.

The total amount of the Student Loan Fund is now \$29,773.38. The total number of students receiving loans during the year is forty-five, of whom twenty-three are boys and twenty-two are girls. The total number of students securing loans since the founding of the Loan Fund is 181; of these 102 are boys and seventy-nine are girls. The most encouraging feature of the Fund is the promptness with which the amounts borrowed are being repaid after graduation from college. The money is thus being invested in the life of one after another of the future leaders of Church and State. There is urgent need that this Fund be largely and speedily increased.

#### PRESBYTERIAN STUDENTS AT STATE UNIVERSITIES.

Plans now being formed through the Council of Church Boards of Education with

Young Men's Christian Associations and Young Women's Christian Associations and other organizations will enable us to give more thorough and helpful oversight to students in State institutions of higher learning.

In our own Church the Synods should be encouraged to take an increasing interest in the Christian culture of these young men and young women, who are to have such a large part in shaping the future policies of the Church and of the State.

Unless the local Church is fully able to provide facilities for the worship and the Christian instruction of the Presbyterian students gathered at these centers the whole State should contribute promptly and liberally to meet the need. These students are gathered together not from one community or Presbytery, but from all parts of the entire Commonwealth, and will carry with them the thoughts, the purposes and the manner of life that have been developed while in the university community.

#### A THREE YEARS' PROGRAM.

The Executive Committee, desiring to further the interests committed to it by the General Assembly in the most thorough and systematic way, suggests that the following program for the next three years be approved:

1. That the Executive Committee, through carefully planned and sustained efforts, see that all the youth of the Church are brought face to face with the problem of their life's work, so that they may be able more clearly to discern God's plan for their lives. In order to accomplish this much-desired end the Executive Committee is permitted to call into co-operation other agencies of the General Assembly, Synods, Presbyteries and the churches. To this end larger use shall be made of sermons, addresses and literature in churches, Sunday schools, high schools, colleges and universities.

2. That the Student Loan Fund of the Church be increased during this period to at least \$250,000. As the purpose of this fund is two fold, to assist our Presbyterian colleges and to enable the boys and girls from poor homes of our Church to secure a higher education, the fullest co-operation of these institutions should be secured. No investment will yield larger returns than these in the lives of our boys and girls of approved character as they are being prepared for Christian leadership in the coming age.

3. That within this period the Endowment Fund of Ministerial Relief be increased to at least \$1,000,000. That the Executive Committee during this time se-

cure from the ministers of the Church and their families data that will furnish the basis for the future statesman-like handling of this sacred and binding obligation of the Church.

4. That within this period the Executive Committee put forth its utmost endeavor to assist the various Synods to perfect their educational policies, and to equip and endow the educational institutions under control of the Synods.

5. That the Executive Committee assist the Synods to arouse the members within their bounds to a full appreciation of the responsibility of the Church for the boys and girls who are attending the State institutions of learning. That the Committee labor together with the Synods to the end that a well-equipped church, with an efficient pastor, may be sustained by the side of each of the State institutions of higher learning.

We are glad to report that we closed our year's work with the over-draft of last year, amounting to \$12,980.13, paid in full and a balance of \$4,697.03 in the treasury. We should have carried over at least \$20,000 to meet the payments to candidates for the ministry and the beneficiaries of the Ministerial Relief Fund in the first quarter of the year.

#### APPRECIATION.

Once more the Executive Committee desires to spread on the records of the General Assembly our sincere appreciation of the efficient and untiring service of Mr. John Stites as Treasurer of the Executive Committee. Mr. Stites is President of the Louisville Trust Company, and interested in many of the largest enterprises of the city and State. Although exceedingly busy, he freely gives of his time and energy in the service of the Church. Without any remuneration he opens the mail, endorses the money orders, signs all checks, and with the help of the Finance Committee looks after the investments in the Endowment Fund.

#### CONCLUSION.

The Executive Committee of Christian Education and Ministerial Relief is now constituted as follows: C. F. Huhlein, Esq., John Stites, Esq., Rev. W. Y. Davis, Bennett H. Young, Esq., W. J. Rubel, Esq., Wade Sheltman, Esq., G. H. Mourning, Esq., Rev. T. M. Hawes, D. D., Dr. A. J. A. Alexander, Rev. John T. Thomas, D. D., and Brainard Lemon, Esq.

All of which respectfully submitted by order of the Executive Committee.

HENRY H. SWEETS,  
Executive Secretary.

The  
**WOMAN'S AUXILIARY**  
of the  
**Presbyterian Church**  
in the U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 1101-2 EMPIRE BUILDING,  
ATLANTA, GA.

*"That in all things He might have the Pre-eminence."*

**Go Forward**

"Is this the time, O Church of Christ, to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of Truth's fierce strife and nobly held their ground?

"Is this the time to halt, when all around  
Horizons lift, new destinies confront?  
Stern duties wait our Nation, never wont  
To play the laggard, when God's will was found.

"No! Rather strengthen stakes and lengthen cords.  
Enlarge the plans and gifts, O thou elect,  
And to thy kingdom come for such a time,  
The earth with all its fulness is the Lord's,  
Great things attempt for Him, great things expect.  
Whose love imperial is, whose power sublime!  
—The Outlook of Missions.



## THE INFLUENCE OF MISSIONARY STORIES.

**A**MONG the oft-repeated words that give us an insight into our Master's teaching methods are these: "And he spake to them a parable." One of his favorite methods was by stories. G. Stanley Hall said, "Let me tell the stories of a nation and I care not who writes the text books," and Kate Douglas Wiggin records that for power and influence she would "rather be the children's story-teller than the queen's favorite or the king's counselor." Truly those who tell missionary stories may equal in influence those who write mission text books, and stand alongside the great missionary statesmen who are shaping the missionary attitude of nations.

There are many times and places in which missionary stories may find a welcome, if good story-tellers will busy themselves to seek out these times and places. The Sunday school offers splendid opportunities for missionary stories to be told in illustration of the lesson in class or occasionally to the whole school or department in five or ten minutes allowed for that purpose. Wonders in story-telling can be wrought in five-minute periods when speakers learn to get immediately to "Once upon a time" without losing a moment in regretting that the "time allotted is so brief," and in outlining what they would like to do if they only had more time.

At children's and young people's meetings it is often possible to secure a really good story-teller to tell a missionary story each week or each month. One professional

story-teller gladly consented to tell missionary stories for one week at a Chautauqua story hour. Often a suggestion and some material furnished are all that are needed to have missionary stories included in the program for story hour at libraries and schools. Almost any church has young people who would become good story-tellers if they were given the course provided in the missionary summer schools and conferences.

The plan of an occasional missionary story hour on Sunday afternoons has been successfully tried in some towns and cities. One woman who tried it writes:

"All the children of the city were invited to come to a missionary story hour on Saturday afternoon in one of our large auditoriums. Clever newspaper notices had interested both parents and children for several days previous. The story hour had also been announced in the different Sunday schools. The auditorium was packed with eager boys and girls and interested fathers and mothers here and there. There was no speech-making, no tagging on of morals or of abstract precepts—just stories and stories, and then more stories, with some hymns in between, directed by the musical director of city schools. The young listeners were thrilled by Livingstone's encounter with the lion and openly applauded Queen Kapiolani's defiance of the fire goddess, Pelee. The hour passed on wings and there was an insistent demand for more."—*Missionary Review of World*.

## MISSION STUDY.

**T**HE past year has been a record-breaker in point of Mission Study Classes and attendance. In spite of the many other interests demanding time and consideration at the hands of the women, the Mission Study Classes seem not to have suffered.

Although accurate reports are not yet in the hands of the office, we already have indications that more than 10,000 women have been enrolled in the Study Classes during the past year.

The following advance information regarding the text books for the year 1918-19 will be of interest to our readers:

### FOREIGN MISSION TEXT BOOKS FOR 1919.

The Central Committee on the United Study of Foreign Missions has the pleasure of presenting as the eighteenth annual text book in its series

#### WORKING WOMEN OF THE ORIENT,

By Miss Margaret E. Burton.

This topic is chosen in harmony with the general subject selected by the Committee of Twenty-eight, Christianity and the World Workers.

Miss Burton has traveled widely in the Orient and has published several well-known books: *The Education of Women in China*, *The Education of Women in Japan*, *Notable Women of Modern China*, and *Comrades in Service*. In the present volume of 240 pages she treats of her subject under the following chapter headings:

- I. Work Within the Home.
- II. The Wage Earners.
- III. Broadening Horizons.
- IV. The Trail Makers.
- V. Women Working Together.
- VI. The Call for Leaders.

Preceding each chapter is a capital outline and an appropriate Scripture lesson is also suggested. The illustrations are new and copyrighted. Price, paper covers 35 cents (not 30 cents as formerly, owing to the high cost of printing and paper), postage 7 cents. Board covers 50 cents, postage 7 cents.

**JUNIOR FOREIGN MISSION Book, Stories of Brotherhood.** By Harold B. Hunting.

A book of stories about men and women who have given lives of unselfish service to their fellowmen. Mr. Hunting is the author of the well-known series, "Stories of Brotherhood," published by Scribners.

Paper 30c, postpaid. Cloth 50c, postpaid.

**HOME MISSION TEXT BOOKS, 1918-1919. The Path of Labor.** Published by Council of Women for H. M.

An interesting study of woman's part in the new and complex problems that confront the churches of America. Careful

analysis and suggestions for study are made a part of each chapter.

The following are the titles of chapters: "The Call to Service"—Katherine S. Bennett.

"In City Industries"—Grace Scribner.

"In Mountains and Mills"—John Edwards Calfee.

"In Lumber Camps and Mines"—Miriam Woodbury.

"Among Negro Laborers"—Lily Hardy Hammond.

"Justice and Brotherhood"—Walter Rauschenbusch.

Paper 40c, postpaid. Cloth 60c, postpaid.

**JUNIOR HOME MISSION Book, Jack of All Trades.** By Miss Margaret Applegarth.

A charming book by a popular author of young people's stories. Valuable suggestions for leaders of study classes.

Paper 30c, postpaid. Cloth 50c, postpaid.

Order from Presbyterian Committee of Publication, Richmond, Va.

### "THE BRAVEST BATTLE."

"The bravest battle that ever was fought,  
Shall I tell you where and when?  
On the maps of the world you will find it  
not;

'Twas fought by the mothers of men.

"Nay, not with cannon, or battle-shot,  
With sword, or nobler pen;  
Nay, not with eloquent word or thought,  
From mouths of wonderful men.

"But deep in a walled-up woman's heart—  
Of woman that would not yield,  
But bravely, silently bore her part—  
Lo! there is that battlefield!

"No marshaling troop, no bivouac song;  
No banners to gleam and wave!  
But oh! these battles they last so long—  
From babyhood to the grave!

"Yet faithful still as a bridge of stars,  
She fights in her walled-up town—  
Fights on, and on, in the endless wars.  
Then silent, unseen, goes down!

"Oh! ye with banners and battle-shot,  
And soldier to shout and praise,  
I tell you the kingliest victories fought  
Are fought in these silent ways!"

—Joaquin Miller.

### AN INTERESTING STUDY CLASS.

**T**HE Charlotte W. Moore Missionary Society of California, Mo., has just passed another mile-stone in its Study Class history; and under our efficient leader, Mrs. Jurey, and with such a splendid text book as The African Trail, this class proved to be one of the most enjoyable and instructive we have ever had.

The first meeting was made interesting by a display of African curios, consisting of native huts, missionaries' homes, dolls in native costume and different modes of travel. These were loaned by the Sunday School Superintendent of Missions.

Besides these things there were also a number of instructive charts prepared by the leader, showing the different religions of Africa, comparative size, products, etc.

Each chapter was handled in a different way; one was specialized by underlining all Bible references and allusions; another by short sketches of African explorers; another by pictures and work of our own missionaries; another by informal discussion of customs and habits of the African.

We were especially impressed with Miss MacKenzie's familiarity with the Scriptures and her quaint Scotch expressions.

For the last lesson we were invited to a "Hoover Tea." Under the soft rays of the electric lights the tables, with their snowy cloths, sparkling cut glass, shining silver, dainty place cards in yellow tints and vases of narcissus, made a very pretty sight. A delicious two-course luncheon was daintily served by Mrs. Jurey and enjoyed by all present. The favors were tiny African flags.

At the conclusion of the tea the class participated in a debate, "Resolved, That the white man, aside from missions, has harmed more than he has helped Africa." Many good arguments were brought out on both sides, and after some rare bits of eloquence, some rather heated discussions and a good amount of jollity, the judges

returned a decision in favor of the negative.

At the conclusion of the debate, some striking paragraphs from the last chapter of the book were impressively read, and then a letter of appreciation to Miss MacKenzie was written, to which was affixed the signature of each member of the class.

The lateness of the hour prevented our lingering longer, and with expressions of love and appreciation of Mrs. Jurey's untiring efforts on behalf of the class, we wended our way homeward, feeling that the six weeks had been most pleasantly and profitably spent.

EVA M. CAVERS.

## THE WOMAN'S SUMMER SCHOOL OF MISSIONS AT MONTREAT.

THE Woman's Summer School of Missions will open its sessions at Montreat on Sunday morning, July 14th, and will continue through the following week. There is a rare treat in store for all who are in attendance.

The devotional studies will be conducted by Dr. Walter L. Lingle, of Union Theological Seminary. These lessons are to be in the nature of normal instruction in devotional work for leaders from the women's societies. The titles are to be as follows: "The Bible and Missions," "Women and Missions," "Money and Missions," "Prayer and Missions" and "The Holy Spirit and Missions."

Both the Home and Foreign Mission Study Books will be taught by Miss Anna Milligan, Educational Secretary of the United Presbyterian Church. She is a Mission Study leader of national repute and is reckoned as one of the most gifted of our leaders. We are fortunate, indeed, to

secure her services and feel sure that the classes will be delighted with her work.

The Home and Foreign Mission Junior books will be taught by Miss Mamie McElwee and Miss Carrie Lee Campbell, both of them capable and interested leaders.

In addition to the above important features there will be in the afternoon a class in Methods, a class in Parliamentary Law, a Story-Telling Hour and each day an Inspirational address of interest.

On Saturday night there will be a Missionary pageant and during the week a reception, which will give all an opportunity of becoming acquainted. It is earnestly hoped that the women of the church will not allow the unusual conditions prevailing in the country today to keep them from the needed attendance upon this feast of good things which will mean better work in the societies for the coming year.

Remember the date and be on hand.

## ANNOUNCEMENT.

THE seventh session of the School of Missions for Oklahoma and the Southwest will be held in St. Luke's church, Oklahoma City, June 3d to 8th.

The Board realizes the need of meeting the present conditions of the World-Wide Mission Field, and will plan the program to meet this need.

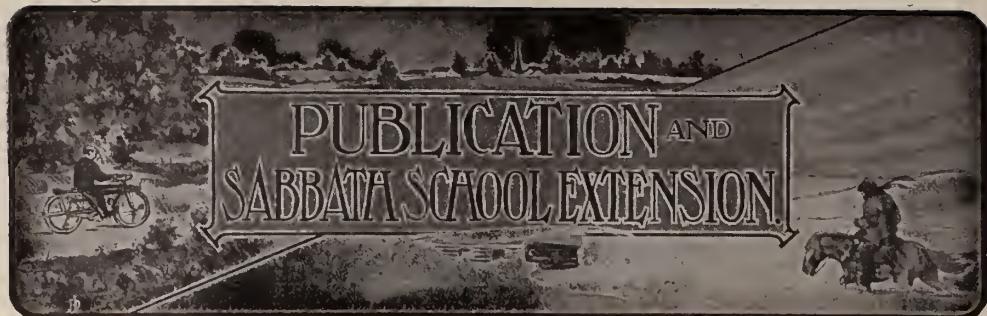
Mrs. Hallie Linn Hill, of New York City, and Mrs. Maria N. Ford, of the College of

Missions in Indianapolis, will be the principal instructors.

Young Woman's and Children's Work will receive special attention.

There will be evening lectures and denominational rallies.

The aim is by prayer, conference and study, to inspire and advance the Christian and Missionary Spirit in the Southwest.



Branch Department at  
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, RICHMOND, VA.

## BRIGHT SPOTS IN THE PUBLICATION COMMITTEE REPORT.

R. E. MAGILL, *Secretary.*

WITH grateful acknowledgment of the helpful co-operation of friends throughout the Church, and profound gratitude to God for the blessings of the year, we summarize a few of the interesting and encouraging facts brought out in our Fifty-Seventh Annual Report to the Assembly.

We received for Sunday School Extension Work \$47,424, a gain of about \$7,500 over last year. For the support of field workers and for conferences, institutes and other educational work, we spent \$31,340.

Forty-two field workers were used during the year for part or whole time. They organized sixty-nine new Sunday schools and reorganized eighty old schools. They visited 11,782 homes, traveled 100,000 miles, delivered 1,029 addresses and reported 1,051 conversions as one of the visible results of their work. During the past sixteen years our field force has organized 716 new schools and reorganized 230 old schools. Out of these schools have already grown 125 mission churches.

The total result of the efforts of these self-denying workers cannot be reckoned in figures, and eternity alone can show the final fruitage.

Donations of periodicals, Bibles, books, tracts, etc., totaled \$32,000, or double the amount of any previous year.

More than one thousand ministers and about fifteen hundred women's societies received gifts of helpful books for their libraries, and over 16,000 young people are enrolled in the 340 Sunday schools which received supplies of periodicals and other material.

We spent for Sunday School Extension Work and for donations over \$62,000, or about \$15,000 in excess of the amount received for benevolent work. During the past fifteen years we have given the Church over \$75,000 in excess of the benevolent funds received during the same period, while at same time the value of assets in our hand has increased from \$102,000 to over \$290,000.

The total number of periodicals printed for the year was 13,349,955, a gain of over 300,000. Our circulation has grown from 3,000,000 in 1902 to over 13,000,000 in 1918. The sales of periodicals and books reached a total of \$288,000, a gain of \$36,000 over last year.

Great progress has been made in the Sunday-school field, both in enlarged enrollment and in methods of organization and instruction.

The work of the Young People's Societies has taken on new life and over two hundred societies of Christian Endeavor were organized during the year, and this splendid organization has a program of service that develops the best in our young people. Our Church leads the South in Christian Endeavor work, as we have over one thousand societies in existence.

The new duties and complex problems which will face our young people when the day of world peace arrives makes it imperative that they be firmly fixed in their Christian faith and thoroughly equipped for Christian service, and with a quiet assurance that the Church will come to our help with the needed financial support we turn to the large task of the new year.

## THE GENERAL ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS RICHMOND, VA.

### ENROLLMENT.

THE Training School is now completing its fourth session. It has enrolled this year thirty-five students, coming from eight Synods. There are fifteen in the Senior class, fifteen in the Junior class and five special students.

### WOMEN ON THE BOARD.

At a meeting of the Board of Managers on March 13, 1918, a recommendation was unanimously passed, asking the Assembly to place four women on the Board of Managers for next year. The Board is elected annually by the Assembly. Our Board feels that it needs the counsel and wisdom of the women in the conduct of the school; it feels that a representation on the Board is due the women, as the student body consists largely of young women; it feels that it needs the co-operation of the women in the permanent establishment of the institution. It feels that there is a great future for the Training School, and with the co-operation of the women's societies and individuals it can very soon own its own buildings and fulfil its great mission.

### GRADUATES.

The Training School has sent out twenty workers. Five have gone to the foreign field, four to China and one to Cuba. Three are pastors' assistants, one is a Sunday school missionary and eleven are doing mission work in the home field. Of the Senior class this year two are preparing for pastor's assistants, three for the foreign field, one for Bible teacher and nine for the home field. All of them are young women.

### IN DEMAND.

The demand for our graduates has been greater than our supply thus far, and we have good reason to believe that the Church will need very many more workers in future than the school can supply. Already applications for the present graduating class are being received and several are considering places offered them.

### WHAT WOMEN ARE DOING.

The women are vitally interested in this school, because it is the only place in our Church where a woman can secure a thorough training for Christian service. This interest has been manifested in many ways by the women's societies. Ninety societies gave towards the support of the school this session \$666. The Virginia Synodical is contributing scholarships to six of our students, the amounts given ranging from \$100 to \$200 each. The Texas Synodical is in process of raising a scholarship endowment of \$2,000, over half of which is in the hands of our Treasurer. The Mississippi Synodical is supporting a student; the Mecklenburg, Concord, Savannah and South Carolina Montgomery Presbyterials have each provided a scholarship for one student.

### SUPPORT.

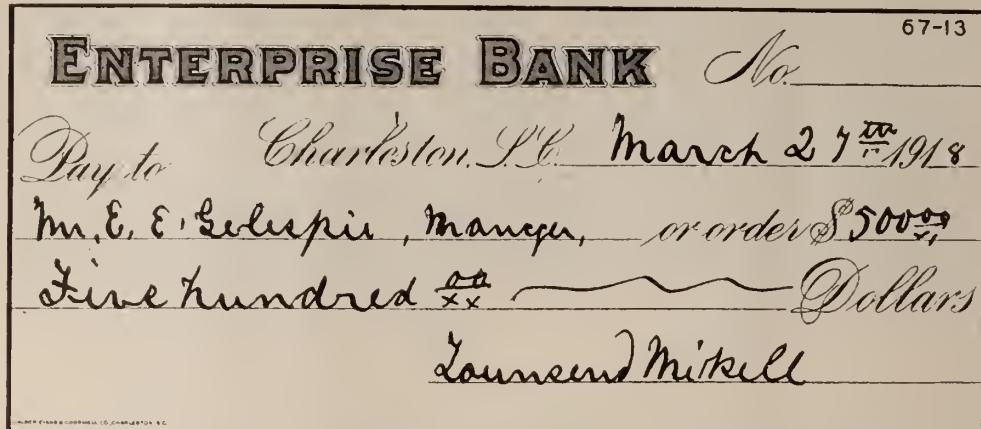
In the meantime a support fund of about \$8,000 per year is needed, and the Board feels confident that every society will consider it a great privilege to place the Training School on its budget for a small amount, and count it money invested in young, consecrated, trained Christian life, and therefore an investment that will yield a large dividend. Mr. R. E. Magill, Box 1176, Richmond, Va., is the Treasurer.

## CREDITED TO SEVEN GENERATIONS.

### WADE C. SMITH.

AMONG the many interesting incidents of the \$3,000,000 Campaign was a gift of \$500, which was unique in the manner of its giving. The contribution was made by Mr. Townsend Mikell, of Edisto Island, S. C., and was divided among the Assembly's Causes, according to the established percentages.

This donor's method and humility were unusual in that they indicated a desire to give credit to past generations as well as to his own, and to make the occasion one for rejoicing in his own inheritance as enriched by a Colonial ancestry, by his Church and country, his President of true Calvinistic type, and the love and mercy of God



which he testifies have attended him to the ripe age of more than four-score years.

His letter, which follows, was forwarded to Dr. E. E. Gillespie, who was manager for the Synod of South Carolina, and whose campaign was such a vigorous and effective one that it is no surprise to find he stirred the blood for generations back.

Incidentally, it might also be mentioned that Mr. Mikell's Presbytery (Charleston) went away "over the top."

To the Assembly's Stewardship Committee.

Montreat, N. C.:

Dear Brethren:

As the oldest representative of my name, from the days of the colonist, who came over to this country under the leadership of a Presbyterian, I send you a check for \$500, from which amount \$50 is intended as coming from the first generation, \$50 from the second generation, \$50 from the third generation, \$50 from the fourth generation, \$50 fifth generation, \$100 from the

sixth generation, \$150 from the seventh (my) generation.

My name has been on the roll of our Church, the Colonial Presbyterian church of Edisto Island, for over seventy-seven years. My life has been a monument of God's love and mercy for near seventy-eight years, verifying God's promise to my forefathers (Ex. 20:6).

I glory in the Church of our Lord and Master Jesus Christ, as handed down by John Calvin, adopted by the United States, as our form of government, and which is the goal for the government of the whole world, as it is now set forth by our noble President, Woodrow Wilson, who is also an elder in the Presbyterian Church.

That God may bless all the efforts that are being put forth for righteousness and peace of the whole world, is the constant and earnest prayer of,

Yours in the bond of Christian love,  
TOWNSEND MIKELL.



# Missionaries of the Presbyterian Church, U. S.

## AFRICA-CONGO MISSION AFRICA.

Burkina, 1915.  
Rev. and Mrs. H. M. Washburn  
Rev. and Mrs. R. F. Cleveland  
Rev. and Mrs. C. T. Wharton

Luebo, 1891.  
Rev. and Mrs. Motte Martin

Dr. and Mrs. L. J. Coppedge  
\*Miss Anna Fearing (c)

Rev. and Mrs. C. L. Crane

Mr. T. J. Arnold, Jr.

Miss Elda M. Fair

Rev. and Mrs. T. C. Vinson

\*Rev. S. H. Wilds

Dr. and Mrs. T. Th. Stixrud

Rev. and Mrs. A. C. McKinnon

\*Mr. and Mrs. T. Daumery

Rev. and Mrs. J. W. Allen

Mr. B. M. Schlotter

Rev. and Mrs. W. F. McElroy

Mr. and Mrs. C. R. Stegall

Miss Mary E. Kirkland

Rev. and Mrs. J. H. Longenecker

Mrs. S. N. Edhegard

\*Rev. S. N. Edhegard

Ibanche, 1897.

Rev. and Mrs. A. L. Edmiston

Mutoto, 1912.

Rev. and Mrs. Geo. T. McKee

\*Rev. A. A. Rochester (c)

Rev. and Mrs. Plumer Smith

Dr. and Mrs. Robt. R. King

Lusambo, 1913.

\*Rev. and Mrs. J. McC. Sieg

Rev. and Mrs. R. D. Bedinger

Dr. and Mrs. E. R. Kellersberger

Mr. W. L. Hillhouse

## E. BRAZIL MISSION.

Lavras, 1893.

Rev. and Mrs. S. R. Gammons

Miss Charlotte Kemper

\*Rev. H. S. Ally, M. D.

\*Mrs. H. S. Allyn

Mr. and Mrs. C. C. Knight

Mr. and Mrs. B. H. Hunnicutt

\*Mr. and Mrs. F. F. Baker

\*Rev. A. S. Maxwell

Miss Genevieve Marchant

Piumhy, 1896.

Mrs. Kate B. Cowan

Bom Successo.

Miss Ruth See

Mrs. D. G. Armstrong

Sao Sebastiao do Paraiso, 1917.

Rev. and Mrs. R. D. Daffin

## W. BRAZIL MISSION.

Ytu, 1909.

Rev. and Mrs. Jas. P. Smith

Braganca, 1907.

Rev. and Mrs. Gaston Boyle

Campinas, 1869.

Rev. and Mrs. J. R. Smith

Itapetinga, 1912.

Descalvado, 1908.]

Rev. and Mrs. Alva Hardie

## N. BRAZIL MISSION

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite

Rev. and Mrs. W. M. Thompson

Miss Eliza M. Reed

Pernambuco, 1873.

Miss Margaret Douglas

Miss Edmonia R. Martin

Miss Leora James (Natal)

Miss R. Caroline Kilgore

Parahyba, 1917.

Rev. and Mrs. W. C. Porter

Canhotinho.

Dr. G. W. Butler

Mrs. G. W. Butler

[48]

## MID CHINA MISSION

Tanghien, 1904.  
Hangchow, 1867.

Mrs. J. L. Stuart, Sr.

Miss E. B. French

\*Miss Emma Boardman

Rev. and Mrs. Warren H. Stuart

Miss Annie R. V. Wilson

Rev. and Mrs. R. J. McMullen

Mr. and Mrs. J. M. Wilson

Miss Rebecca E. Wilson

Rev. G. W. Painter, Pulaski, Va.

Rev. and Mrs. J. M. Blain

Miss Nettie McMullen

Miss Sophie P. Graham

Miss Frances Stribling

Shanghai.

Rev. and Mrs. S. I. Woodbridge

Rev. and Mrs. C. N. Caldwell

Kashing, 1895.

Rev and Mrs. W. H. Hudson

\*Dr. and Mrs. W. H. Venable

Miss Elizabeth Talbot

\*Rev and Mrs. Lowry Davis

\*Miss Irene Hawkins

Miss Elizabeth Critcher

Miss Florence Nickles

\*Miss Mildred Watkins

\*Miss Sada A. Nisbet

Mr. S. C. Farrior

Dr. and Mrs. F. R. Crawford

Rev. and Mrs. M. A. Hopkins

Rev. and Mrs. J. Y. McGinnis

Miss R. Elinore Lynch

Miss Kittie McMullen

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett

Rev. Lucy L. Little

Dr. and Mrs. Geo. C. Worth

\*Mr. and Mrs. Andrew Allison

Miss Rida Jourelman

Mrs. Anna McG. Sykes

Miss Ida M. Albaugh

Miss Carrie L. Moffett

Miss Venie J. Lee, M. D.

Miss Anna M. Sykes

Nanking.

Rev. and Mrs. J. L. Stuart

Dr. and Mrs. A. C. Hutcheson

Dr. and Mrs. R. T. Shields (Tsin-anfu)

Rev. and Mrs. P. F. Price

Soochow, 1872.

\*Dr. and Mrs. J. R. Wilkinson

Miss Addie M. Sloan

Miss Gertrude Sloan

Mrs. M. P. McCormick

Rev. and Mrs. P. C. DuBose

\*Mrs. R. A. Haden

Miss Irene McCain

Dr. and Mrs. M. P. Young

Mrs. Nancy Smith Farmer

Rev. Henry L. Reaves

Miss Lois Young

\*Rev. and Mrs. H. Maxey Smith

## N. KIANGSU MISSION

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker

Rev. and Mrs. J. W. Paxton

Rev. and Mrs. D. W. Richardson

Rev. and Mrs. J. C. Crenshaw

Taichow, 1908.

Rev. T. L. Harnsberger

Dr. and Mrs. Robt. B. Price

Rev. Chas. Ghiselin, Jr.

Hsuehoufu, 1897.

Mrs. Mark B. Grier, M. D.

Dr. and Mrs. A. A. McFadyen

Rev. and Mrs. Geo. P. Stevens

\*Rev. and Mrs. F. A. Brown

Rev. and Mrs. O. V. Armstrong

Rev. Lewis H. Lancaster

Miss Eliza A. Neville

[74]

## Hwaiianfu, 1904.

Rev. and Mrs. H. M. Woods

Miss Josephine Woods

Rev. and Mrs. O. F. Yates

Miss Lillian C. Wells

Miss Lily Woods

Rev. and Mrs. Jas. N. Montgomery

## Yencheng, 1909.

Rev. and Mrs. H. W. White

\*Rev. and Mrs. C. F. Hancock

Dr. and Mrs. J. W. Hewett

Rev. and Mrs. C. H. Smith

## Sutsien, 1893.

\*Dr. and Mrs. J. W. Bradley

Rev. B. C. Patterson

Mrs. B. C. Patterson, M. D.

Rev. and Mrs. W. C. McLaughlin

Rev. and Mrs. W. F. Junkin

Mr. H. W. McCutchan

Miss Mada McCutchan

Miss M. M. Johnston

Miss B. McRobert

Miss Carrie Knox Williams

## Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham, Jr.

\*Dr. and Mrs. James B. Woods

Rev. and Mrs. A. A. Talbot

Miss Jessie D. Hall

Miss Sallie M. Lacy

\*Miss Nellie Sprunt

Miss Agnes Woods

Dr. and Mrs. L. Nelson Bell

Rev. and Mrs. H. Kerr Taylor

## Tonghai, 1908.

Rev. and Mrs. J. W. Vinson

L. S. Morgan, M. D.

Mrs. L. S. Morgan, M. D.

Rev. and Mrs. Thos. B. Grafton

Rev. and Mrs. A. D. Rice

## CUBA MISSION

[18]

## Cardenas, 1899.

Miss M. E. Craig

Rev. and Mrs. R. L. Wharton

Miss Margaret M. Davis

## Calbarien, 1891.

Miss Mary I. Alexander

\*Miss Janie Evans Patterson

\*Rev. H. B. Someillan

## Placetas, 1909.

None.

## Camajuani, 1910.

Miss Edith McC. Houston

\*Rev. and Mrs. Ezequiel D. Torres

Rev. and Mrs. J. T. Hall

## Sagua, 1914.

\*Rev. and Mrs. Juan Orts y Gonzales

Rev. and Mrs. J. O. Shelby

## JAPAN MISSION

[49]

## Kobe, 1890.

Rev. and Mrs. S. P. Fulton

Rev. and Mrs. H. W. Myers

Rev. and Mrs. W. Mc. Buchanan

## Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine

Rev. and Mrs. H. H. Munroe

\*Miss Estelle Lumpkin

Miss Annie H. Dowd

## Nagoya, 1867.

\*Miss Leila G. Kirtland

Rev. and Mrs. R. E. McAlpine

Rev. and Mrs. L. C. Mc. Smythe

## Gifu.

Rev. and Mrs. W. C. Buchanan

Miss Elizabeth O. Buchanan

**Susaki, 1898.**  
 Rev. and Mrs. J. W. Moore  
 Rev. and Mrs. J. H. Brady  
**Takamatsu. 1898.**  
 Rev. and Mrs. S. M. Erickson  
 Miss M. J. Atkinson  
 Rev. and Mrs. A. P. Hassell  
**Marugame, 1917.**  
 Rev. and Mrs. J. W. Hassell  
**Tokushima, 1889.**  
 Rev. and Mrs. C. A. Logan  
 \*Miss Lillian W. Curd  
 Rev. and Mrs. H. C. Ostrom  
**Toyohashi, 1902.**  
 Rev. and Mrs. C. K. Cummings  
**Okazaki, 1912.**  
 Miss Florence Patton  
 Miss Annie V. Patton  
 Rev. and Mrs. C. Darby Fulton

**CHOSEN MISSION.** 6  
**Chunju, 1896.**  
 Rev. and Mrs. L. B. Tate  
 Miss Mattie S. Tate  
 Rev. and Mrs. L. O. McCutchen  
 Rev. and Mrs. W. M. Clark  
 Rev. and Mrs. W. D. Reynolds  
 \*Miss Susanna A. Colton  
 Rev. S. D. Winn  
 Miss Emily Winn  
 \*Miss E. E. Kestler  
 \*Miss Lillian Austin  
 Mr. and Mrs. F. M. Eversole  
 Dr. and Mrs. M. O. Robertson  
 Miss Sadie Buckland

**Kunsan, 1896.**  
 Rev. and Mrs. Wm. F. Bull  
 Miss Julia Dysart

\*Dr. and Mrs. J. B. Patterson  
 Rev. John McEachern  
 Mr. Wm. A. Linton  
 Miss Elise J. Shepping  
 Miss Lavallate Dupuy  
 Rev. and \*Mrs. W. B. Harrison  
 \*Miss Lillie O. Lathrop  
 Rev. D. Jas. Cumming  
**Kwangju, 1898.**  
 Rev. and Mrs. Eugene Bell  
 Rev. S. K. Dodson  
 Miss Mary Dodson  
 Mrs. C. C. Owen  
 \*Rev. and Mrs. P. B. Hill  
 Miss Ella Graham  
 Dr. and Mrs. R. M. Wilson  
 \*Miss Anna McQueen  
 Rev. and Mrs. J. V. N. Talmage  
 Rev. and Mrs. Robert Knox  
 Mr. and Mrs. M. L. Swinehart  
 Miss Esther B. Matthews

**Mokpo, 1898.**  
 Rev. and Mrs. H. D. McCallie  
 \*Miss Julia Martin  
 Rev. and Mrs. J. S. Nisbet  
 Miss Ada McMurphy  
 Dr. and Mrs. R. S. Leadingham  
 Rev. and Mrs. L. T. Newland  
 Mr. and Mrs. Wm. P. Parker  
 Rev. and Mrs. P. S. Crane

**Soonchun, 1913.**  
 Rev. and Mrs. J. F. Preston  
 Rev. and Mrs. R. T. Coit  
 Miss Meta L. Biggar  
 Miss Anna L. Greer  
 \*Dr. and Mrs. H. L. Timmons  
 Rev. and Mrs. J. C. Crane  
 Dr. and Mrs. J. McL. Rogers

**MEXICO MISSION** [11]  
**Linares, 1887.**  
 Rev. and Mrs. H. L. Rose  
**Matamoros, 1874**  
 Miss Alice J. McClelland  
 San Angel, D. F. Mexico  
**San Benito, Texas**  
 Miss Anne E. Dysart  
**Brownsville, Texas.**  
 Rev. and Mrs. W. A. Ross  
**Montemorelos, 1884**  
 Mr. and Mrs. R. C. Morrow  
 C. Victoria, 1880.  
 Miss E. V. Lee

**RETIRED LIST**  
**Cuba**  
 Miss Janet H. Houston  
 Japan  
 Miss C. E. Stirling  
 Korea  
 Dr. W. H. Forsythe  
 Miss Jean Forsythe  
 Missions, 10.  
 Occupied Stations, 53  
 Missionaries, 374  
 Associate Workers, 11

\*On furlough, or in United States  
 Dates opposite names of stations in  
 date year stations were opened.  
 †Associate workers.  
 For postoffice address, etc., see page  
 below.

## Stations, Postoffice Addresses

**AFRICA**—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

**E. BRAZIL**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil." For Sao Sebastiao de Paraizo—"Sao Sebastiao de Paraizo, Estado de Minas Geraes, Brazil."

**W. BRAZIL**—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

**N. BRAZIL**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

**CHINA**—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hauchou-fu—"Care Southern Presbyterian Mission, Hsouchou-fu, Ku, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

**CUBA**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

**JAPAN**—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okzzaki—"Okazaki, Mikawa Province, Japan."

**CHOSEN**—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

**MEXICO MISSION**—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."



